Record of Christian Work

East Northfield, Massachusetts.

VOL. 46. FEBRUARY, 1927. NO. 2.

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come! — *Luke 19. 12, 13 (American Standard Bible).*

RELIGIOUS THOUGHT AND ACTIVITY.

A plan for **concerted Bible reading** throughout the evangelical churches of this country originated in the annual conference on evangelism held at Northfield last summer.

The plan was for all who would do so to read the 24 chapters of Luke during the first 24 days of January, and the 28 chapters of Acts during the 28 days of February. There are no strings to the suggestion, and it is hoped that widespread revival in Bible reading will result.

The World Association of Daily Vacation Bible Schools, headquarters at 156 Fifth Avenue, New York City, has been the agency for remarkable increase of Daily Vacation Bible Schools in all lands where agencies for children are at work.

Rev. Robert G. Boville, founder of the D. V. B. S. movement, sailed last October for China and India to continue the promotion of the work in those countries. Another official of the World board, Mrs. E. P. Holdridge, president of the Women's International Society of Daily Vacation Bible Schools, sails for France this month to continue coöperation in that country with the French committee.

"From the Atlantic to the Pacific the radio has belted the United States with **morning prayers,"** says the report of the Federal Council Commission on Evangelism. Continuing it says:

"It is a pleasure to report that the radio companies across the country, led by urgent requests from their patrons, are making a wonderful contribution to the religious life of the people. Beginning at Boston at 8.15 A.M., and going on to New York, Philadelphia, Pittsburgh, Chicago and other Western cities, the people from the Atlantic to the Pacific can hear the voice of devotion at their morning meal.

"It is interesting to note that sermons and addresses which elicit the most commendation as expressed by letters from the listeners are those which are the most deeply spiritual."

The personal church activities of Y secretaries are interesting, in view of common remarks that religion is often a negligible quantity in the Associations.

Recent figures show that of 508 secretaries in 200 small cities (5000 to 25,000 population), 823 hold service positions in the local churches of which they are members. Of the total, 175 are church officials, 74 are Sunday school superintendents, 323 are teachers, 87 are choir leaders or members, and 184 lead men's or boys' clubs in churches.

It would be difficult to think that men so active should not carry their religious activities into their associations.

Lord Kitchener suggested "Onward, Christian Soldiers," as the best hymn to be sung by the British Tommies and the rest of the immense throng at the open-air church service at the Great Durbar at Delhi in 1903 which celebrated the coronation of King Edward VII. But Lord Curzon, viceroy of India, remembered the lines that run

"Crowns and thrones may perish,
Kingdoms rise and wane,"

so he made another choice.

He tells the story in a humorous chap-

ter on hymns, in **"Leaves from a Viceroy's Note Book,"** just published by Macmillan ($10.00).

He tells, too, of the hymn chosen by a bridegroom, presumably in a daze, for his wedding:

> "Thy way, not mine, O Lord,
> However dark it be!"

The month of January was officially set aside as **Foreign Missions Month** in the Presbyterian church. An official communication was sent to all of the 10,000 Presbyterian ministers in the country, in the name of the Presbyterian General Council, urging every church to make special and intensive study of foreign mission work throughout the world, with particular emphasis throughout the year 1927 toward Christianizing the Moslem world.

The church is advised that because under recent changes four-fifths of the Moslem population now live under the flags of Christian nations, the doors of access have been torn off the hinges, or nailed open. Presbyterians are therefore urged to pray and work for the evangelization of the 235,000,000 Mohammedans, who constitute one-seventh of the world's population.

Other things of importance are taking place at Winona Lake, Indiana, but second to none in significance is the plan which is being perfected to enlarge the **School of Theology** which has been conducted there during recent years.

The plan is to extend the term to six weeks by working six days per week, and to further extend the term, begining in 1928, to a full quarter.

The former policy of securing the faculty from among the outstanding educators of the evangelical graduate schools will be continued, with a view, however, of making the faculty membership relatively permanent.

Beside the graduate course, undergraduate work will be provided for such as have had two years of college work. The degree of Bachelor of Divinity will be conferred for three years of work above college graduation, and the degree of Master of Arts will be conferred for one year of properly selected work above college graduation. The degree of Bachelor of Theology will be granted for two years of theological work pursued above the sophomore year of college.

A complete Catalog is being prepared, which outlines fully the work of the Institution, including a complete curriculum. Copies may be had by addressing the School of Theology, Winona Lake, Indiana. The session of 1927 will be held from July 14 to August 19.

Nearly a million Bibles are distributed annually in New York City, according to figures just released by the New York Bible Society. These Bibles, printed in 67 different languages, reach practically every class of people, and make up the largest known annual distribution of any one piece of literature.

A most interesting distribution is among the immigrants landing at Ellis Island, where a total of nearly 100,000 volumes are given out yearly. Bibles available for this class are not confined to books printed in every possible foreign language, but now include the "Diglot" Scriptures, where the foreign translation is printed parallel with the English. There are Diglot Scriptures in 16 languages, including the Gospel of John in Esthonian and English,—the first time in history that any part of the Bible has been printed in Esthonian parallel with English.

Bible distribution along the waterfront on all sides of New York harbor reaches yearly almost 125,000 copies, with an average of 10,000 volumes a month going to seamen on steamers, schooners, canal boats, barges, coal boats and freighters. Every time a large passenger steamer docks in New York its purser is supplied with a large batch of Bibles printed in 14 languages for distribution among steerage passengers, and almost every barge and freighter that steams out of New York harbor has been given a fresh supply of Bibles, which usually are placed on racks in the men's sleeping quarters.

The largest number of volumes, totaling 778,816, is sent to institutions in and around New York City. These institutions include hospitals, prisons, reformatories, sailors' homes, slum settlement houses, missions for all nationalities, orphanages, and business and social leagues. Also, a large supply is sent to many hotels, over 10,000

Bibles having been delivered this past year to New York City hotels.

The Society earnestly appeals for funds to carry on its great work.

The Cathedral Relief Meeting.

A meeting epochal in the church history of New York City was held in the storm of Sunday night on Morningside Heights. Bishop Manning gave it this character when, in announcing its purpose, he said that so far as he knew it was the first meeting ever held in any Christian cathedral specifically in behalf of the Jewish people.

The gathering was described as a "mass meeting." Such it was in reality, and held with the inspiring purpose of furnishing aid to ameliorate the suffering and poverty of the Jews of Europe. A service of the Protestant Episcopal church was adapted to use in its conduct, hymns known to all Christians were sung, and the historic Kol Nidre of the synagogues was played by the organist.

The Jews were represented by Louis Marshall, one of the distinguished spokesmen of the Jewish people in America. Protestantism was represented, in addition to Bishop Manning, by Dr. S. Parkes Cadman, a Congregationalist and president of the Federal Council of Churches, and General John J. Pershing of the army, and Roman Catholicism by Major-General John F. O'Ryan and Supreme Court Justice Dowling, who, with the approval of Cardinal Hayes, serves as a member of the Christian Fund for Jewish Relief. These men constituted as distinguished a representation of the clergy and laymen of their faiths as might be gathered in this city or nation.

The specific purpose of the meeting was the appealing one of relief for humanity in distress. The need of help for the Jews of Europe is urgent. It requires a greater outlay of money than the Jews of this country, openhanded as they are in the aid of every charitable cause, can meet unaided. A Christian fund for the purpose has already been established, and it is finding a liberal support. Noteworthy as this support is, there is at the same time a deep significance in the meeting at the Morningside cathedral in which to serve humanity the fundamental American spirit found expression.—"Sun."

> O God, raise up leaders of the people who will fear thee, and thee alone; whose delight shall be to will thy will, and work thy work, fearless and faithful unto death, to thy honor and glory! Amen.

The Country Church.

A survey of our country work based upon the observations of every presiding elder of our church in the United States and Canada, and made for the purposes of this message, constitutes an exhibit of great value on the problem of the country church and its solution.

Some of the causes of decline and struggle enumerated are: inadequate and too often antiquated church buildings; losses by people moving to town or into the city, due to lack of alleged opportunity and adequate pay; the removal of church members to town, leaving the farms in the hands of migrant tenants, many of them foreigners; the attraction of town churches accessible by automobile and good roads; a sense of discouragement prevalent in many rural communities; the lack of encouragement to young people, and the failure to provide any facilities for legitimate recreation; the overchurched condition of some of these rural districts, and the inconvenience and discomfort as well as the unfortunate location of many parsonages.

Some of the remedies suggested are: a more constructive program of work; a clearer, broader vision of the opportunities; efficient, consecrated, Spirit-filled ministers, as willing to go into the rural districts as into any other mission; a more adequate support of ministers; lay leadership to cooperate with the pastor; more attractive services, better preaching, and a more general enlistment of young people in church and community activities.

The rural church must be fostered and encouraged in this the hour of its peril. Antiquated conceptions of church buildings and parsonages can be corrected under wise and progressive leadership. Its new place as the religious and social center of the community should be emphasized, its ideals enlarged, and its horizon widened.

No note of retreat must be sounded in our work in the rural districts, but rather an

intelligent adaptation to swiftly changing conditions. The next quadrennium should register a new advance in this great field, a field always beloved by the Evangelical church.—Episcopal message, Evangelical church.

American Board Merger Effected.

At the 117th annual meeting of the American Board, eight women were elected as executive officers of the Board. At the same meeting Mrs. Franklin Warner was chosen as a vice-president. Previously 75 women had been elected as corporate members, and the Prudential Committee had been increased from 12 to 36, including 12 women.

"It should be realized that we are facing a situation of historic significance, fraught with large possibilities both of good and evil. Which shall it be? Hitherto the three Woman's Boards, working independently, have raised for the foreign work of the Congregational churches over $600,000 a year. Year by year this sum has been counted upon without question. The women of the churches, having a conscience in regard to missionary obligations, have never failed the cause of foreign missions. During the 59 years of the Woman's Board of Missions of Boston every year except four has shown an increase in giving over the year before,—truly a remarkable record. They never have had a debt.

"On January 1 the three Woman's Boards will cease to exist, except as legal corporations for the safeguarding of certain permanent funds. Thereafter the entire responsibility of financing the foreign work will rest upon the churches as such. Will the churches formally and conscientiously take over the woman's share in the work? Will their good intentions be carried out and become materialized in the form of a sufficient amount of cash? Will the pastors explain the seriousness of the situation to their people, and see to it, in so far as they can, that the canvass for funds is made to cover what is required for the unified work at home and abroad? Will the women, who hitherto have devoted themselves to special lines of missionary work, raising a large part of their money in special ways, with equal intelligence and zeal place themselves behind the entire missionary budget of the church?

"Answer these questions in the affirmative, and you prophesy a Great New Day for our work in many lands. Given proper support, with one policy, one administration, one office, one treasurer, one educational and financial approach to the churches, it will be possible to pursue a course of steady development on every field. If the churches in their approaching canvass should register an emphatic NO to the above questions, we shall be facing a disaster of large proportions at the end of the present fiscal year."

The Woman's Boards are going out in a blaze of glory. Far from being disheartened because the National Council has voted that they should surrender their separate activities and consolidate with the American Board, they are insisting that this must be a step forward. As evidence of this heroic spirit they have seen to it that they will bring no debts to the parent board, but rather report a satisfied treasury. Thus the Woman's Board of the Pacific held its last annual meeting with the accounts of the year squared and plans matured for the successful carrying of their share of the work as a part of the American Board. The Woman's Board of Missions of the Interior reported not only the year closed without debt, but also the wiping out of the old debt of about $33,000. On top of this they announced the raising of a special building fund for Kobe College, Japan, of $150,000. The Woman's Board of Missions (Boston) held its final public meeting with over 900 delegates enrolled. The occasion has been characterized by prominent women as the most remarkable spiritual assembly of their lives. The spirit of full consecration and of unremitting loyalty was evident in every session.

It is significant that in all three of these closing meetings of the Woman's Boards the convention hymn, sung repeatedly and always with deep emotion, was "Lead on, O king eternal, the day of MARCH has come!"

SUGGESTIVE PLANS AND METHODS.

Any church may now put on a ten weeks' course of **tithing education,** right in the midst of its other activities, and at small cost.

Girls' summer camp held under the direction of Missionary J. L. Hunter and his wife at Lake Esquagama, Minnesota. Ninety per cent of the girls are of foreign nationalities, chiefly Finns and Norwegians. Their week in camp is a reward for committing at least 500 verses of Scripture. Many have become active Christians, and a number are training for full-time Christian service. (See Dr. McConaughy's article in this issue.)

The Layman Company, which has distributed many millions of pamphlets on the tithe, announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for 25 cents. Address, the Layman Company, 730 Rush Street, Chicago.

The First Congregational Church of Wakefield, Massachusetts, has a method of **caring for new members** that could be adopted with great benefit by all churches.

When a person becomes a member of the church, an older member is appointed to act as **sponsor** for him, and to assist him in becoming acquainted with the people and becoming active in the work of the church. After a year this new member becomes a sponsor for some one else recently received. The sponsor must remember his charge in his prayers, and be a real friend to him.

Last summer a valuable survey throughout the rural districts of Lake County, Illinois, found scattered Protestant Episcopal families everywhere, and many children needing the instruction of the church. Miss Noyes, director of Religious Education of the diocese, was put in touch with them, and the work has developed rapidly.

Miss Noyes has now asked the help of fifty church school classes to adopt these country children as their **wards in religious education.** Each week these city classes send lessons to their country charges, and with the lessons a personal letter from a member of the class to a country friend. Some Chicago schools are planning to give their rural wards a treat in the form of a trip to the city and firsthand information of how a city school and church are operated.

Valentine's Day this year falls upon Sunday. A number of pastors are planning to use the occasion to inculcate Christian ideals of love and marriage.

A year ago the committee on Moral Welfare of the Massachusetts Federation of Churches called attention to a suggestion of

the American Social Hygiene Association. The Association said:

"Although millions of valentines are sent each year, and children and young people delight in them, the ideas and customs of the day are at present indirected and of doubtful value. Would not right suggestions readily influence children to make and send valentines which carry the spirit of chivalry, fine ideals of friendship, family affection and general kindliness? Could not clergymen influence young people and adults by making the week of St. Valentine's Day the occasion for a sermon or inspirational talks on the meaning of love and marriage as great social and moral forces? The story of St. Valentine's Day seems to offer annual opportunity for these and many other approaches to youth in this difficult field."

The fact that what originally was probably a heathen festival has been given the name of a Christian saint and martyr would seem to require that the church should feel responsible for directing the day toward the highest ideals. Sociologists agree that the family is the foundation of society. The foundation of the family is true love. Of this St. Paul makes the standard the sacrificial love of Christ for the church. The committee of the Federation, therefore, feels that here is a vital duty facing the churches.

The Sunday Evening Service.

Rev. Fred A. McDonald, pastor of Old South Congregational church, Worcester, has given his church membership some pointed opinions relative to their duty in the matter of the Sunday evening service.

The solution of the Sunday evening problem, he says, does not lie with the transients and strangers who may occasionally attend such a service, but with the rank and file of the membership of the church. He deprecates the methods being employed by some churches to attract attendance, such as flamboyant advertising, cheap circus stunts, and semi-vaudeville shows. They may get a crowd, he says, but will not build Christian character. "A man may attend a meeting as described, and go out minus all inspiration and help to meet the duties of the week. Our service on Sunday evening aims to strengthen the inner resistance of the soul to the outer pressure of the world."

"Is there any connection," asks this pastor, "between the long lines of pleasure-bent movie fans outside a picture house Sunday evening and the long rows of empty pews in our churches at the same hour? Undoubtedly, and yet many good church people blame the movies for a condition for which they themselves are partly responsible. Our fathers by consecration and sacrifice staunchly supported the Sunday evening service, while the present generation puts rubber tires on their consciences to avoid shocks while making excuses to themselves for not taking their covenant vows more seriously."

Dr. McDonald puts this searching question: "Church member, do you know that by your desertion of the Sunday evening service you proclaim to an already sceptical world that the religion you profess is not sufficient to give you concern over the great unsaved world?" He then adds, pertinently: "The morning service is, of right, largely given over to teaching, to the edifying of those already Christians, and to the sowing of the seed of the Word. The evening service ought to be evangelistic in character. What would you think of a farmer who continued to sow but failed to reap? By coming yourself and bringing some one with you, the joy of sharing in the reaping of a harvest may be yours.

"The Sunday evening service will come back to its place of power and influence when the majority of church members overcome those habits of indolence, complacency and ease which have caused them to so unjustly neglect it. A genuine revival of religious interest and enthusiasm would mean the salvation of the Sunday evening service. If the next generation is to have the moral and spiritual character necessary to meet the problems of the future, this generation must return to the altars of the fathers who have builded the walls of Zion."

LOCAL CHURCH UNION IN RURAL AREAS.

A new movement for local church union in rural areas that seems likely to reach considerable proportions is described in the report of a study made by the Institute of Social and Religious Research in connection with its survey of American villages, and

just published under the title "United Churches." The investigator for the Institute and author of the report was Elizabeth R. Hooker.

The report shows that all over the northern and western parts of the United States neighboring churches have been combining forces, and new churches have arisen which offer their ministries to all the religious elements of their communities, and which draw their members from many denominations. The movement began at a time when concern over the declining countryside in New England had become acute. Most of the 977 united churches listed by the study in rural areas of the northern and western states have been formed since 1910, and the great majority since the world war. Of the churches formally entering unions, seven-eighths belonged to four denominations, —Northern Baptist, Congregational, Methodist Episcopal and Northern Presbyterian, but 15 other denominations were represented in the remaining one-eighth, and at least 50 were represented in the membership of united churches.

To a surprising extent these churches were of spontaneous local origin, arising out of the initiative of lay leaders who had become convinced of the waste and ineffectiveness of small populations attempting to support a number of churches. As a result a wide variety both of types of union and of methods of work was found. Four different types of union are distinguished and compared in the report: the undenominational church, not connected with any denominational body; the federated church, composed of units under two or more different denominational bodies; the denominational united church, with regular official connection with a single denominational body; and the affiliated church, under denominational leadership in certain matters but independent of it in all other respects. These types of union are shown to be in an experimental, formative stage, the examples under each exhibiting great variety among themselves, and changes from one type to another being frequent.

Instances were even found where union had been tried and given up, but a later trial had proved successful. Acting on the principle that nothing unionizes like union, many churches after an experimental period have adopted a more closely knit form of organization than was originally contemplated. Others have burned their individual bridges behind them by pooling their property or adopting a single denominational connection.

Five Emancipations.

The great event of the 16th century was discovery,—geographic emancipation.

The great event of the 17th century was the Reformation,—spiritual emancipation.

The great event of the 18th century was democracy,—political emancipation.

The great event of the 19th century was abolition,—physical emancipation.

The great event of the 20th century thus far has been prohibition,—moral emancipation.

—Clinton Howard.

United churches did not invariably combine all the religious elements of their communities, but out of a sample consisting of half of those listed, 44.9 per cent were the only churches in their communities, 55.3 per cent were the only Protestant churches, and 70.6 per cent were free from competition from any churches of the four denominations most commonly represented in formal unions. In several communities, moreover, a church that at the start stayed outside the union later became a part of it.

Tried by the usual tests, united churches were found superior to strictly denominational churches in several respects. They had an average membership that was high for churches in communities of comparable size. The average budget for local expenditure was also comparatively large, as was the per capita expenditure for local uses. The united churches paid good salaries, and thereby secured an unusually high percentage of educated ministers. They had comparatively large Sunday schools. They appealed with uncommon effect to the support of persons outside the membership, and they were unusually successful, especially when they held the field alone, in serving their whole communities. Though their average benevolences were comparatively low, these were higher than those of their constituent churches had been before union.

If the extent, variety and vitality of the

movement, as shown by the investigation, are somewhat unexpected, still more surprising is the relation discovered between united churches on the one hand and the denominations on the other. Many partisans of the "community church" have considered it a revolt against denominationalism, and it is generally supposed that most united churches are undenominational. But the study found in town and country areas of the North and West only 137 undenominational churches, while it listed 312 federated churches and 528 united churches connected in a single denomination. It was also shown that except under particularly favorable circumstances the undenominational church was the least stable of the forms of union, and that many of the leaders of such churches confessedly missed the kinds of assistance that denominational bodies regularly supply to their churches.

Many denominational leaders hold a strong and growing belief in the necessity of meeting local desires for union, and even of arousing such desires in communities where economic pressure endangers the life of competing churches. These officials, singly or in coöperation, are giving varied assistance to actual or projected unions in many parts of the country. Boards of at least four denominations have granted home mission aid not only to denominational united churches, but in a considerably larger number of cases to federated churches, and in rare instances to undenominational churches.

In the original promotion of local union in New England an important part was played by state interdenominational agencies. Such agencies, which are sometimes federations of churches, sometimes home missions councils, are now in existence, or have been active within a few years, in 25 different states. They all have as one of their main purposes the prevention of new cases of competition in small places, and many of them also take regular measures toward the union of competing churches already in existence. They usually exert their influence in favor of the denominational type of union. But the Massachusetts Federation of Churches distributes a model constitution for federated churches, and gives supervisory assistance of various kinds to undenominational churches.

OTHER LANDS.

The only Protestant Christian movement for youth in Spain that has ever held a national convention is **Christian Endeavor.** Roman Catholic opposition is strong, but in spite of this the Endeavorers are doing a great religious work.

The Finland Christian Endeavor Union is divided into two groups, the Finnish-speaking group and the Swedish-speaking group. These Endeavorers publish their own paper. They own a big tent, seating about 2000 people, which they use for evangelistic meetings. They support several field secretaries. All the teachers and pupils of the Theological Seminary are Endeavorers.

Palestine will have the facilities of two ports, that of Haifa and Jaffa, according to a decision of the Palestine government. It was stated in Jerusalem, according to a Jewish Telegraphic Agency dispatch, that in addition to the construction of the port of Haifa the government has assigned the amount of £115,000 for the purpose of enlarging and improving the Jaffa port.

Citrus culture is becoming increasingly popular in Palestine. A special mortgage credit institution for the purpose of giving loans to orange growers is to be formed, £100,000 having been allotted in this manner by the Palestine Corporation, Ltd. The industry is flourishing, and many early colonists have in the last few years not only liquidated old debts, but accumulated a handsome surplus. The Arab Chamber of Commerce at Jerusalem reports that the area of orange groves in Palestine is now 18,000 dunam (about 4000 acres). Prior to the war the orange crop amounted approximately to 1,750,000 boxes, but this was decreased owing to the destruction of some groves. Now the crop has prospered, and amounts to about 2,000,000 boxes annually. Eighteen thousand men are engaged in the annual harvest.

Some months ago prizes were offered for the best lists of **eminent British Congregationalists.**

Altogether 244 names appear in the papers, it is reported. Of these 121 are in one list only, some of them "cranky" choices, but most of them men who have rendered good service. It is a remarkable fact that

Mountain trails and broad fields of snow furnish snowshoe haunts of interest and beauty at Northfield in winter.

only three women are mentioned, not one of them being in the first hundred names.

Who, in the general view, is the most eminent Congregationalist? It is R. W. Dale, of Birmingham, who claimed that Congregationalists were "the highest of high churchmen," and set out Congregational principles in a form lucid and crystal clear.

After him, only a vote behind, remarkably enough, is John Owen, and then, another vote behind, Joseph Parker.

Next four names are bracketed together,—Binney of King's Weigh House, Moffat, Livingstone, and Isaac Watts,—a quartet which suggests the many-sided contribution Congregationalism has made to the world's life and thought.

Then comes Cromwell, whom some expected to find an easy first, and with him, with an equal number of votes, are Silvester Horne, John Howard, J. H. Jowett, and John Robinson,—a truly wonderful group.

Special interest attaches to information concerning **study of the Book in the lands where it was written.** The Bible Lands Sunday School Union is rendering much help in advancing the work in Syria and Palestine.

Rev. George H. Scherer, in reporting the work of that Union for the year, told of the development of the Daily Vacation Bible School plans in both countries.

There was such a school at Ramallah, Palestine, during August. Each pupil paid a fee of five piasters (20 cents). The sessions were from 8 to 11 a.m. for five days of the week, and the age limit was from eight to twelve years, with 60 as the maximum number of pupils. Many children were turned away. Those enrolled included Greek Orthodox, Latins, Protestants, and Moslems. The Life of Paul and Heroes of the Bible were studied, and three hymns and the 23rd, 100th and 121st Psalms were learned.

The closing exercises were impressive, and much appreciated by people from Ramallah and Jerusalem. The older girls played Moses taken from the bushes, and the boys the Good Samaritan. Both had been translated from the English plays into Arabic by the teachers. One of the little boys gave a violin solo, and one of the girls a piano solo. The children repeated the 100th Psalm and sang a hymn.

The handwork amazed the people. Most of the supplies necessary were bought locally. The boys exhibited autos, doll's house, furniture, tops, cork men, puzzles and coat-hangers. The girls made dolls and dressed them, and did appliqué work on the front of bags which they made. The little boys made furniture out of colored paper, chains, lanterns, etc. The coloring of the motto cards added much to their enjoyment.

The International Association of Daily Vacation Bible Schools, of which Thomas S. Evans is the secretary, makes appropriations for this type of work to the World's Sunday School Association, which funds are administered by the field secretaries in various countries abroad.

CURRENT THOUGHT.

Canon Elliott of Leeds, England, has laid down a good and useful principle on

which to decide questions of **Sunday observance.**

In an address to a Y. M. C. A. convention at Leeds, he said that many people seemed to ask for light on the subject with a view of seeing how far they might go in the way of self-indulgence. Surely, he said, they ought to ask, "What is the highest and worthiest way of spending Sunday? How can I best make use of the precious hours for my own mental, moral and spiritual development, and the equipment for myself for further service in the world?"

It is nothing but self-deception to suppose that the kingdom of God will reach its perfect development in this age. Nay, just as the individual Christian, even though he has the firstfruits of the Spirit, must long for the promised adoption and redemption, so the whole creation must await with us the revelation of the glory of God in the day of Jesus Christ. As the kingdom of God only enters into the world and into each human life as an entirely new creation, so will it only be completed by our Lord's second coming. The society that Jesus founded must never forget that the whole testimony of revelation concludes with the words, "Behold, I come quickly!" All the labors of Christ's people certainly have a decisive influence in bringing about that coming, though we can never know when it will be. Our work and our prayers, our expectations and our zeal in service, are in reality but a confirmation of that entreaty, "Even so, come, Lord Jesus!"—Bishop Ludvig Ihmels.

Returning Emphasis on the Inner Life.

Dr. S. Parkes Cadman.

It is not to be regretted that in England the Free Churchmen have changed their outlook about regeneration through politics. It will do the churches no harm, either in Great Britain or America, to have their faith in legislation somewhat chastened.

We are being taught in this republic that blind dependence upon even the most excellent laws gets us nowhere, and that the church must steadily maintain her aggressive evangelization and training of children and adults in the Christian religion if they are to become law-abiding citizens.

Millions of men and women in Great Britain today are asking themselves how they can get things done which imperatively need doing, with the combination of emotional fervor and practical sense. One can foresee an oncoming movement which shall uplift the life of Great Britain. Once such a movement has begun, based upon prayer, renewed study of the Bible and the direction of the Spirit of God, I predict that it will mean a renewal of life and power for all the churches of that country.

Nor is there any reason to doubt that it will spread to our shores, exactly as the Moody and Sankey revival, beginning in Great Britain, blazed a way of holiness around the world. Let it arise where it may, so that God himself originates it, it will be in the first instance a renewal of personal devotion, personal consciousness of the indwelling of Christ, and personal hope and joy derived from his presence in the heart.

At a time when, to quote the Bishop of Winchester, "supernatural religion is widely questioned, when Christian ethics are flouted, and when the supreme issue is whether Christianity can sufficiently influence the behavior of society as to insure the survival of civilization," should not all who love the honor of God and the kingdom of his Son lay aside theological and other differences and unite to proclaim the saving gospel of that kingdom?

But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith. There must be no dealing with iniquity, no compromise with wrong, no economy of truth, no flattering of error. Hence those who align themselves for this crusade must be prepared to take risks. They will have to combat the indifference which paralyzes countless churches and makes them subservient to the dictates of worldly-minded multitudes. They will have to refuse to lower Christ's claims upon the whole life of mankind by a single iota.

They must first deal with the individual if they would bring about that social reconstruction in justice, peace, and security for which the nations are asking today. It may well be that the decline of interest in politics is the forerunner of a fresh hold upon the everlasting verities which are changeless in the midst of constant change.

THE MISSION FIELD: AT HOME AND ABROAD.

Never in its history had **Niffoo, Liberia,** former center of devil worship, been known to be so quiet. We Methodists deeply appreciated the coöperation given by the Niffoo chiefs, who made a law, rigidly enforced, that during the seven days the Methodist delegates were in conference in Niffoo there should be no drum-beating, dancing or wife-beating.—Mrs. W. B. Williams.

The Korea Sunday School Association, with office in Seoul, is making a library available for the large number of missionaries and workers who are located in or come to that capital city. Effort is being made to assemble all the books on religious education that are printed in English, Chinese, Japanese, and Korean. At present about 400 volumes in English are ready for use.

Last year Mr. Beckendorf, who was soliciting subscriptions for "The Philippine Observer," the Methodist publication for students and English-speaking Filipinos, spent four days in Tayabas province. He canvassed the schools of eight towns, and secured 300 "paid" subscriptions and 230 "promissory" subscriptions. These facts indicate the interest on the part of young people, and the opportunity to reach and impress them.

Work among students and young people could easily occupy the best time, energy, ingenuity and effort of any missionary who could devote himself to this encouraging work.—From a report.

Great plans are being made for the celebration of the **50th anniversary of the Uganda mission of the Church Missionary Society** this year. It is hoped that this jubilee will be to the Uganda church not simply a time of glad commemoration, but also a time of real spiritual uplift.

It is proposed to raise a special fund of £25,000. The Christians of Uganda will give generously to this fund. The money will be devoted to buildings, part of it will be presented as a gift to the Church Missionary Society, and part as a gift to the British and Foreign Bible Society.

I know no other city in the world that makes on one the impression of massed humanity that is made in **Canton.** Of course there are more people in London and New York, but there you have the sense of security, order, permanence, and a rational principle of progressive life, but here you are in a great seething mass of people who seem to be going around and around their daily bread and not moving forward in an ever progressive and unfolding civilization. The boat population also deepens this impression. There are 300,000 people who live on boats of all kinds on these innumerable waterways in and about Canton. It seems like an immense introverted mass of living things, ever moving and revolving, but going nowhere.—Dr. Robert E. Speer.

When the new religious law of **Mexico** was promulgated, the mayor of a certain city in the state of Morelos undertook to suspend the service of the Methodist Episcopal church because it was being held in a private house and not in a chapel, reports Dr. Victoriano D. Baez of Mexico City to the Board of Foreign Missions.

The Mexican Methodist pastor replied that that was the habitual place of meeting, and that according to the law it was therefore the church. "And more," added the pastor, "the law requires the mayor to keep watch of the places of worship, and as we are now in our meeting and you are the mayor, we invite you to come in and see what we do and hear what we say."

"Very well," said the mayor, and he remained.

The result was that he left so pleased with the meeting that the next Sunday he returned with his whole family. Within a few weeks they were all baptized, and are now among the most active members of the church.

A learned old man who had held out long against Christian influence found it necessary to come to the hospital for treatment of his foot. Sometime afterward, when applying for church membership, he said:

"I know it is a true religion that would lead one to wash my foot so gently as did the nurse at the hospital."

A woman, whose little boy had been treated for some weeks, but still needed to return for occasional treatment, was asked

not to come on Sunday, because the doctors and nurses needed to rest as much as possible on that day.

"But I want to come on Sunday," she said, "so that I can go to church, but we will stay overnight and take the treatment on Monday."—Laichow Hospital Report.

In this day the accession of half a hundred adult believers in one place at one time is rare, even among the Karens, while among Burmans or other Buddhists the converts come for the most part singly or in small groups. It is only when some newly-reached, nat-worshiping hill tribe is touched by the gospel message that anything like a mass movement takes place. We may well rejoice, then, in the baptism of 64 candidates in one day in a Lisu village among the mountains of the Hsipaw state.

This village is 22 miles over hard mountain trails from Hsipaw, one of our former stations relinquished because of the scarcity of missionaries. The Immanuel Church in Rangoon helps support an evangelist in this state.

The candidates in the Lisu village ranged in age from 12 to 105 years. After an impressive baptismal service **the Lisu Immanuel Baptist Church** was organized, officers were duly elected, the Lord's Supper was observed, and a church building dedicated. This building was erected by the people themselves at their own expense. New Christians, babes in Christ needing still much instruction and careful guidance, the members of this latest Baptist Church in Burma need the interest and the prayers of all God's people.—"Burma Baptist Bulletin."

Inability of white men and women to stand the climate of **Siam,** and the consequent health martyrdom of American missionaries to that country, have compelled the Presbyterian Board of Foreign Missions to make a drastic cut in the term of service for missionaries to Siam. Hitherto the missionaries were expected to serve six full years without a break. Under the new rule, the term is reduced from six to four years. The board's action provides "a furlough of nine months after a term of four years, or of twelve months after a term of four years and nine months."

The tropic climate of Siam is debilitating to Europeans. The Standard Oil Company gives a furlough after two and one-half years of service, and various other foreign firms in the tropics have similar furlough provisions. Since a shorter term of service, three years, was put into force in the West Africa Mission of the Presbyterian Board, that mission has had as good a health record as any other.

No less than grace is **grit** a fruit of the Spirit. Again and again our people "stand" in the evil day. A striking story is that in the Haidarabad report.

A village in which 75 converts have just been baptized; a complete boycott by the village headman; deprived of work and food; their cattle not allowed to go into the fields; starvation staring them in the face; and the lure of recantation dangled before their eyes,—"Deny your Yesu Swami, pour filth on his name, swear by the sacred rice to leave him for ever, and I will see to your homes, your work, and your comfort! Refuse, and you shall have no lot in this or in any village round about!"

Thus spake their persecutor. Meanwhile they prayed for him. At last a change came over him. He called them to the village council, and with chastened feelings said:

"It was you who were in the right. I shall never again do anything to hinder your new faith. You shall have your full rights in the village unrestricted."

And this is not the only triumph that could be reported of the outcaste Christians over the bitter opposition of their caste masters. In another form the same quality appears in a "sabei" (congregation) in the Madras District. There is a band of young men who have taken a threefold vow,—to observe the sabbath, to witness for Christianity by removing their "kudummi" (tuft of hair on the head) and having their hair cut in the Christian fashion, and to bear before all the witness of a godly life.—"Foreign Field."

A reorganization of the Church of England in India is being undertaken. It is proposed to make the reorganized church autonomous, freeing it from the control of the archbishop of Canterbury and the British Parliament. In response to the agitation of some British churchmen in India residual authority on certain matters will be reserved for the secretary of state.

A typical family of struggling homesteaders on the arid plains of Colorado. Thousands of such groups scattered throughout the West present a most urgent appeal for the gospel. They can be helped by good books in the home.

With the broad lines of the plan we believe the members of sister churches will for the most part be in complete agreement. Our own pleasure in observing this movement for autonomy is great. We believe it augurs well for Christian brotherhood in the years to come. A truly autonomous church with the training and traditions of the Church of England and in fellowship with that body will likely make a large contribution to the common cause of winning India to Christ, and will be less likely than the Church of England itself to insist upon such extraneous issues as the acceptance of the alleged historic episcopacy and the refusal of inter-communion with evangelical churches whose polity does not include episcopacy.

One feature of the new plan calls for protest. We have been loath to utter a word that might by any stretch of the imagination be interpreted as unfriendly, but are convinced that it would be a mistake for us to pass over in silence the proposal to give to the reorganized body the name "The Church of India." Such a name will tend to the perpetuation of division. It is not justified by any consideration that can be put forward in fairness, and we appeal to the metropolitan and his associates not to persist in placing upon the church for which they are now about to secure the enactment of legislation a name to which it is not entitled, and that will place obstacles in the way of brotherly coöperation.—"Dnyanodaya."

A Pioneer Church in Nicaragua.

Some one is so kind to send me your magazine, **Record of Christian Work.** It has brought much encouragement and great blessing to me. As we too are engaged in Christian work, and your magazine is widely read, I thought to beg you to make our burdens known to others, and the Lord might suggest it to some of his children through his Spirit to aid us to remove our burden. If it is possible would you publish the following report?

The 26th of September, 1926, was indeed a great day for Bilwi in Nicaragua, Central America. On that day a church bell rang for the first time in that place, inviting the inhabitants to come to the dedication service of the newly built first house of God, erected by the Moravian church, which is working on the Atlantic coast of Nicaragua among the English-speaking Creoles and various Indian tribes for nearly 80 years.

The new church is a neat but simple structure, 34 feet wide, 50 feet long, and 15 feet high. The church is needed there, not only for the many members of our own congregation who come here to work in the new established lumber and banana company, but also for the many foreigners, white as well as colored, who are engaged in the work of the company. All these people have been without any spiritual influence whatsoever. To the contrary, Satan had put up here a great bulwark, behind which he had fortified himself strongly. It is heart-break-

ing to see how many men are ruined by all the different vices which are flourishing here, and up to now almost without any restriction. Just think, my dear friends! In Bilwi there are about 50 houses, and out of the 50 are 40 cantines, and how many bordells is hard to tell. (The company itself does not permit any sale of liquor in the compound.) Therefore, my dear friends, it was a great event when we opened the doors of the house of God with the only aim to preach and to know nothing in that church but Christ the crucified, risen and highly exalted Lord and God, men's only Saviour, men's only hope, men's only way to reach the throne of mercy, and the only power whereby we can conquer and possess the land to be his own.

Yes, the church is needed here. Yet it has a peculiar position. The practice in our province is, that our congregations have to build their churches through their own efforts, and some Indian congregations have indeed done well in building themselves a house of worship. Yet here we have no congregation as yet. We saw the appalling need of a house of God to counteract the work of the evil one by the preaching of the Word of truth, in order to rally the people round the cross, and to draw them out of the mire of sin, and help them to put their feet on the highway, to bring men in touch with Christ the Lord, and to counteract the influx of modernism, which threatens to undermine the faith of our converts, gathered from among the heathen. So we built this church in faith. It costs about $4500, without the organ and light equipment. Our board, the directors of the Society of the United Brethren for Propagating the Gospel among the Heathen, has donated $1000; $968 have been contributed by Christian friends in the company; but there still remains a balance of about $2800.

We saw the need of building this church not only for our people, but also for the many foreigners who are working here. There are about 300 white people here mostly American citizens, but there are also English, French and Germans here. Among them are representatives of many churches and denominations, but also such who are not affiliated to any church. We desire to serve them all with the Word of truth, and we desire to assist them from being ruined bodily as well as spiritually. Some are glad, when they come to this land as strangers in a strange country, to hear the church bell on Sunday, and that they are able to come to the house of God. Only the other Sunday a young man who has recently arrived, pressed my hand after the service and said:

"Thank you for the sermon! I have promised my dear mother, who is praying for me, wherever I go to attend church. I thought there would be no church down here, and how glad I was to find one and to hear the Word of God divided rightly! I will write it to my mother, and she will be comforted."

Gifts may be sent to Rev. Paul de Schweinitz, D. D., 67 West Church Street, Bethlehem, Pa.

Yours in the service of the Lord,

(Signed) Guido Grossmann,
Superintendent.

MANY METHODS, AND THEIR RESULTS.

Missionaries find that Christian Endeavor is a great help in the schools in China. Miss A. N. Johannson of the China Inland Mission writes that Christian Endeavor makes the young people feel that they have to walk carefully. It helps them in their study of the Bible, and it teaches them to pray. It gives them the missionary spirit. The Endeavorers in the school to which she belongs even send donations to missions outside of China. Some of the girls have been trained as nurses and teachers, and many of the boys have gone out of school to witness for Christ in their heathen homes. Some years ago the boys in this school saved a little baby girl, and cared for her for three years or more.

The village school is the lowest unit in the educational system in India. A village teacher must not only impart information to children, but he must be the leader and defender of the Christian community, and not infrequently he can lead in many ways the entire village. He is a teacher of Christian truth, a preacher on Sunday, and by his life a religious demonstrator in the very backwoods of Hinduism and Islam. But to the missionary remains the work of

encouraging the teacher and pupils, helping to construct buildings, locating new schools, finding new teachers as required, and keeping before the teacher his opportunities and responsibilities as a Christian leader.

Mr. Brock writes of a certain young man who, although himself scantily educated, started a school in a neglected village:

"He has had the people build a two-beamed church-school. I visited it with the district educational officer. The nice clean building, the thirty children, the books, the slates, and the chairs were a joy and a delight. The D. E. O. said, 'I do not need to examine these children.' The hamlet itself was cleaned up from one end to the other. His own house was neatly completed.

"K. David has returned from Training School Bapatla, Higher Grade. He found a hamlet that has never before had a teacher. In three months David had the children singing many of the hymns, and reading, and writing their letters. They have put up their own school building. Four church-school buildings were thus erected during 1925. So the village work is solving the problem of the village school. But more teachers and better prepared teachers is still the demand for the Kanigiri villages." —American Baptist Telugu Mission Report.

It is not sufficient to simply sow the seed of the gospel in the hearts of patients in the hospital and expect that in due time it will be harvested. Persecution, temptation and other controlling influences of a non-Christian home environment are almost sure to prevent fruition. Therefore, in Taiku our **hospital evangelists** follow many of our patients to their non-Christian homes in the country, where in one month by intensive work and the help of the patient the latter's relatives, friends and others are won to Christ and united to form a new group. By this method, during the past four and a half years we have established 52 groups. Because of lack of proper oversight eight of these have disappeared, leaving 44 groups at present. The total number of adherents in these 44 groups at the time of establishment was 1069, an average of 22 each. At this time total adherents number 886, an average of 20 each. The nearest group is three miles from the hospital, while the farthest is 100 miles away, the average distance being 39 miles. —"Korean Broadcasts."

We feel more and more the need of especially trained Filipino teachers, who can give the **habit talks** and Bible lessons without "preaching down" to the children, for Filipino children, like all children, do not enjoy being preached down to. Here is an example:

Instead of just preaching to the boys that they must not kill birds with their slings, we tried having, as an example, a bird's funeral in the chapel. We bought from some bad boys a lovely little sun-bird, whose bill had been broken with a sling. In spite of all our care, bandaging the bill, etc., the bird died. That morning, instead of the habit talk we had the bird's funeral, with a little glass-covered box for a casket. Four boys acted as pall-bearers, four other boys dug the grave, and the girls made tiny floral designs. We had a funeral oration, and songs about birds, and then they all reviewed the remains, some with tears in their eyes, and marched out to soft music and buried our little friend in the churchyard. Since then I have heard of no more cruelty to the little birds, and even some June-bugs and cockroaches are spared the torture of having strings tied to their legs.—Rev. Charles H. Magill, Philippine Islands.

During the year the mission has adopted a new policy of work, whereby the responsibility for the work in all the organized churches is placed in the hands of the **national pastors and workers,** thus leaving the missionary free from much detailed direction and giving him more time for itineration, for developing new groups, and for conducting institutes and conferences. Each church through its pastor and members is also responsible for spreading the gospel in its district, and developing new groups.—Rev. Jesse E. Smith, Chile.

Through the generosity of a kind friend in America we have been able to purchase a **stereopticon lantern and a series of pictures on the life of Christ.** These pictures are given each week in both the men's ward and women's ward, and thus each patient has the opportunity of hearing the story told.

A Moslem teacher was invited to see the pictures, and was so impressed that he asked the privilege of bringing a group of friends the following week.

The wife of one of the notables of the city was operated upon for appendicitis in the hospital. She was visited by a large number of the prominent people of the community. One evening, when the series of pictures was being shown, these people heard of it and crowded into the ward to listen for an hour to the wonderful story.

Dr. Henry, visiting a carefully secluded Moslem home, found that one of the women of the harem was familiar with the story of the life of Christ. To his surprise she told him that she had acquired this knowledge from the teachings of the hospital evangelist in the dispensary for the poor. This wealthy woman had come day after day, and paid the fee of two and one-half cents, and sat among the poorest class of women, for the privilege of hearing the message of the water of life.—United Presbyterian Report, Egypt.

Dormitory work in our field is successful, and promises to be so for some time to come. Not only has the dormitory been a leavening power throughout the province, but especially during the past year, has been the agency of definitely winning a number of students to Christ, and some to the ministry.

A short time ago one of our dormitory boys accompanied me to a distant congregation. In the testimony which he there gave he said:

"As I was busy with my Junior work, the necessity for Christ in my life struck me suddenly. Perhaps my mind was awakened by my knowledge of the history of the church. This awakened my sleeping faith until I was wide-awake, restless, but doubtful of my salvation. I decided to know Christ, so I boarded in the Milwaukee Dormitory, just to learn more of him whom I must believe. I studied the Bible earnestly, I learned to talk to my Saviour, and the best of all is, I was assured of my salvation." He continued, "In the meantime the persecutions were and are still not wanting. My parents and relatives are strongly against my idea of Christinanity. They threatened to disown me if I go any further. They prohibited my attending the cultos (services) of the Protestants. One time my father gave me a kick for preaching the gospel of Christ among the mountain people. He deprived me of my New Testament, but I was able to regain it by searching for it in every corner of our house. Despite these persecutions, despite the loss of my former friends, and despite the prejudice that I am suffering from my countrymen, I am happy in his kingdom. My conscience is still in work, I thank God. It keeps on telling me to go on and follow the right path. Against the loss of everything is the gain of Christ as my own true friend, my true companion, my Saviour."

The spirit this boy has shown in his conversion, praying for his parents and relatives who persecute him, and being faithful to Christ who has become his fast friend, is exerting a splendid influence in the dormitory. A half-dozen boys have been converted, and though not quite so bold as he, are nevertheless truly evangelical Christians at heart.—Philippine Presbyterian Mission Report.

Life ever clothes itself in fresh garments. Under the Eastern sky and the glowing sun Christianity takes on new forms and expresses itself in new modes. In the early days Christianity in India was austere, somber, forbidding. Her characteristic command was, "Thou shalt not." The positive and vital note seemed lacking. But as Christianity finds her home more and more in the hearts of the people, as she becomes really indigenous to the land, she is beginning to express herself in Eastern forms.

This is seen in the **harvest festival,** which is rapidly taking root among our Christians. India is the land of festivals, of pilgrimages, of great religious yathras, or fairs. It was inevitable, therefore, that the Indian Christian should have his festivals. Our great festival of Christmas, with its appealing story of the Babe in the manger, has captivated the heart of the East, not merely Christian but non-Christian as well. And so our Indian Christians have seized upon the harvest time, when the ripe grain has been gathered in and the year's work is done, when the minds of men are filled with thoughts of the goodness and bounty of God, and have made of this sea-

son a religious festival, when they may meet together in the house of God with song and prayer and praise, and joyfully lay their offerings on his altar.

An instance of the spread of harvest festivals is related by Mr. Wathne:

"One of the great events of the year was our harvest festival in April, the first one ever held here. Hundreds of Christians came. We had sermons, lantern lectures, singing contest, and, most interesting of all, a bhajana contest. Three teams competed in this event, the Nayudupalem men easily winning with a fine performance. Their singing of the religious songs was good, and the dancing which accompanied it, excellent. The festival gave both workers and village Christians a new understanding of their united strength, and a greater faith in their ability to accomplish things for God." —American Baptist Telugu Mission Report.

Evening prayers in Dan Crawford's parish. (See page 100.)

Young Worshipers' League.

I have just finished my rounds of communion seasons at the several churches. I have nine churches, including Elat, some as far as 50 miles from the station. In connection with each church there are 10 to 18 chapels. All the people, or rather a great many of them, of the chapels come into the church center at communion times, and I have special services,—Bible conferences, we call them,—twice daily for three, or four days prior to the sabbath. The sabbath congregation usually exceeds a thousand in the forenoon, and often as many as 600 in the afternoon at the Lord's Supper. I also conduct session work between the preaching services. Last sabbath I finished up with the communion at Elat station. At the a.m. service we had an attendance of 3161, and in the afternoon 1246 church members in good standing partook of the Lord's Supper. There were also several new members received into the church, and a few confessors advanced in the catechumen class.

In a few days' time I will again commence a round of communions, and have planned to visit all the churches and as many of the chapels as possible before November, when we meet for presbytery meetings. On this next round I will do only session work, which is pressing, and make the preaching services more important, as what our people needs is a better knowledge of the religion of Jesus Christ which they are trying to practise.

While we have our discouragements we also have many encouragements, and when we consider the narrow margin of belief which separates these people in their new lives from the old,—I refer to their scanty knowledge and experience in the Christian religion when compared to ours,—we certainly have much occasion to marvel at their progress.

This year I am organizing a Young Worshipers' League, that is getting the children between the ages of 6 and 16 together and encouraging them to follow Christ early in life. So far I have several hundreds enrolled, and the children are enthusiastic about the idea. They say, "This is the first time we have ever been treated as real people." These African children will be the men and women of tomorrow.

I know these things are of great interest to you and your readers, and we are glad to know that we have a share in your prayers for the evangelization of Africa. We likewise remember you people at home, so we are all striving to help forward the cause of our Master.

Please accept my best wishes for all the work at Northfield, and your wider field through your publications.—Rev. Alexander B. Patterson.

AN ADVENTURE IN PLAY.*

Miss Irene Mott.

My first clue came from a deputation of the women themselves. I had been sorely puzzled over the problem of the health education of a low caste Indian village. School attendance had diminished, lectures were unattended, even the community interest in baby shows lagged unless all participants were given an adequate reward for coming. Then a group of women came to me.

"Sister," they said, "we don't want education! What good will books do us? When our daughters grow up they must go out and work in the fields. If we start to learn and then have to stop, the books rise and curse us. Give us instead pan suparis."

Now a pan supari is a social gathering which centers around the chewing of betel nut, and at which there is usually music, story-telling, or some other form of entertainment. When I shut my eyes and think of a pan supari I see festoons of mango leaves, wreaths of jasmine and rose petals, brass bowls gleaming and piled high with rice or coconuts, and above all a great noise of shouting, singing, and strange musical instruments. This I compared to the enforced order in our school buildings, and laughed. But I went home to think it over.

The women in their primitive way had struck at the root of the problem. In spite of all one hears of the lazy life of the tropics, the daily routine of an Indian village woman is anything but idle. She must rise in the gray dawn and bring water from the well, and grind wheat into flour in the handmill, and mash the spices into currie between two stones in time to cook her husband's breakfast before the cotton mills open at six o'clock. That finished, there is more water to fetch, rice to be beaten free from husks with a heavy polished stick, the baby to bathe, or cowdung to be gathered for a fresh fuel supply. Or perhaps the mud hut needs repairing,—it is certain to need cleaning,—and the brass cooking pots must be scoured with sand. If the wheat supply has run out the bazaar is three miles from home across the hot fields. In addition to all this she may be expected to supplement the family income by coolie work.

No, her life is not one of amusement. Still, she is greatly in need of the simple principles of cleanliness and hygiene we were endeavoring to teach her in the school. If only I could make her education her recreation, and vice versa! Books, I had been convinced for some time, were useless at the present stage of her development. Even if she should learn to read, she would be too poor for years to come to possess any books of her own, and her reading material would be limited to chance handbills and lurid cinema advertisements.

Sewing she needed only for mending purposes, as her clothing consists in a piece of cloth draped to fit. I remembered the remark of one woman when urged to come to a sewing class.

"Sister, I can't see, and the old woman (the mother-in-law) is too old to learn! We will come and listen to stories."

So stories I produced, and as long as the stories held out the women came. But both had dwindled until I considered that class also a failure.

For the younger girls we had organized Girl Scouts, adapted and changed until their main achievement was the teaching of health principles. But for the older women the problem was more difficult, and I was hesitant over attempting anything so radical, when the women themselves gave me another clue.

In desperation I had offered prizes in three villages to any women who would attend ten hygiene talks and could answer certain reasonable questions at the end. The prizes offered were lavish, for I expected the customary wane in the attendance. And the decrease had begun as anticipated: fifty dwindled to thirty, and thirty to fifteen, when chance intervened and saved the day.

A group of Girl Scouts were accustomed to meet in one school building before the women's lecture began. Upon this particular day there had been tardiness, and the women assembled in time to see the girls playing their last game, a singing one they were fond of in which they acted out the day's activities, plentifully interspersed with the habits necessary to health: deep breathing, tooth-brushing, hand-washing, and so

* Awarded first prize in the Harmon-Survey Quarterly Award on the Use of Leisure.

forth. The older women looked on, and were surprisingly delighted. They beat time with their hands and feet, they sang the chorus, they laughed unrestrainedly, a thing I had seldom seen. Then they came to me.

"Sister," said they, "let us play games when our lecture is over and we will always come!"

I was amazed. Here were full grown women, and the Indian girl is not supposed to run and jump after she is nine or ten years old because her husband considers it unseemly. But our school building was private, and he need never know.

"Certainly," I said, "we will commence with a game today! Why not show me one of your own?"

So they played a game, a strange relic from old tribal dances, designed upon the principle of an endurance test. The women paired off, one clinging between the knees of another. The pairs jumped to a strange rhythmic music, and collided with each other. Any pair which tumbled over or stopped the continuous jumping from fatigue was eliminated, and the pair remaining at the end carried off the victory. After that I taught them a game from the West, Blind Man's Buff, perhaps, or Three Deep. From that day the success of the class was assured, and the fifteen members came in almost perfect attendance. I dared not try the same experiment in the two remaining villages because the funds at my disposal would have been inadequate for the prizes. As it was, jam had to be eliminated from my next month's budget because so many of the fifteen passed the examination at the end!

The games filled a real need in the lives of drudgery and hardship the women lead, and while furnishing the incentive for attendance gave rhythmical exercise and recreation in the truest sense. But I was delighted and surprised to see their influence in other lines toward the type of community education for which I longed. One of our most baffling problems had been that of caste intolerance. All of the women in this village came from low castes, and I had learned from sad experience that the lower the caste the more finely drawn and rigidly adhered to are the differences between them. If a midwife, who comes from one of the lowest castes of all, happened into a school building she was exiled into a distant corner by the other women. Or if the meeting was a scene of merrymaking and food was to be eaten, she was not allowed to come within the building at all. But the spirit of play and of festivity did away with this for the time being, and the different castes forgot themselves and played together, learning tolerance as a by-product. The little leisure which the village woman possesses is usually spent in quarrel and intrigue, and personal quarrels as well as caste differences began to be swallowed up, at least during the weekly hours spent in playing games together.

After this we proceeded to a more daring exploit, a health drama, acted by the women who had been listening to our talks on baby care and general hygiene. A simple plot was chosen: that of a good family and a bad family who lived side by side, with all the lurid details of the consequences which followed hard upon sanitary and unsanitary methods of living left entirely unexpurgated. Everyone enjoyed this. The participants as well as the general village public who looked on made remarks, and asked questions. In the end we took photographs, which we made up into lantern slides that the play's influence might extend farther. To my great delight the woman who had most realistically acted the part of the bad woman with dishevelled hair and soiled clothing came to me to say:

"The people who see those pictures will think I am a dirty woman. Take my picture when I am clean and neatly dressed, and say at the end of the pictures, 'This is the way she looks when she is not acting!'"

So the purpose of the drama had penetrated even deeper than I had dared to hope, and one woman at least had been awakened through the fun to a sense of pride in her cleanliness.

From this point we have great hopes of the future development of our simple plans of education. If through the right kind of recreation we can develop the personal resources of these women to enable them to make better use of their leisure time, if we can get under their hopelessly resigned attitude which has been brought about by a

life of drudgery and give them a sense of responsibility toward the cleanliness and beauty of their homes and village, and with it all give them a large splash of enjoyment by the way, our method of education will have been found, and there remains but the working out of it. If social groups will meet and discuss what can be done about the common problem of the fly, the rat and the mosquito, let them have their pan supari and festivity: the health of the village will be noticeably improved. Game principles seem to be the same the world over, and I know of no better method for bridging the gulfs created by language and by nationality, by ignorance, caste, prejudice or intolerance.

"AFRICA SHALL HAVE MY BONES!"

More about Dan Crawford and His Work.

Readers of the RECORD OF CHRISTIAN WORK will remember the deep interest awakened by the late Dan Crawford upon his visit to America in 1913. The spirit of devotion and zeal on the part of this great pioneer missionary in the heart of Africa, who for nearly 23 years never emerged from the hinterland of the Dark Continent, immediately challenged the attention of the Christian public. In his missionary appeal he held his audience alert by graphic descriptions and cryptic aphorisms. For so many years he had been learning to "think black" with the people among whom he labored that it made its impress upon his own method of presentation, which was full of symbolism and parable.

The object of his visit to America was to enable him to establish schools where those who had been converted from heathenism might learn to read for their own profit, and in turn might become messengers of the gospel to still other peoples. During the few months' campaign in the United States he raised thousands of dollars, thus enabling him to begin a work which has continued and expanded ever since.

With Dan Crawford's death in June of last year it would have seemed that the work had suffered irreparable loss. Mrs. Crawford, however, with Dr. George Edwin Tilsley and Mr. Percy Last, who have for many years been associated with Mr. Crawford in the work, are nobly carrying it forward. Their spirit of true heroism and faith is a challenge to the Christian public. We believe that those who have helped in the past will be glad to maintain these earnest missionaries in their great enterprise. With the view to facilitating this coöperation on the part of the readers of the RECORD OF CHRISTIAN WORK and other friends throughout the country, the editor will be glad to receive contributions for this purpose. A numbered receipt will be forwarded immediately to the donor. The gift will further be acknowledged under the corresponding number in a subsequent issue of the magazine, and the full sum will be forwarded to the authorized treasurer of the work.

We have been favored with two letters from Mrs. Crawford, which speak for themselves.

LETTER DATED SEPTEMBER 20, 1926.

Loving friends are writing wanting to know what my plans are now. But I have no new plans. My one consuming desire is to be able to carry on with the help of the Lord and his saints this vast and ever enlarging work in just the same way as heretofore; for though terrible is our loss, yet the same helper remains,—nay, he promises to be especially near in time of trouble. So should I fear? No, not for a moment! This mission work, as of old, is entirely in the care of our Father in heaven. The demanding needs of over a hundred Bible schools, with their hundreds of teachers, pastors and evangelists, etc., my husband daily committed to the One who said "Go ye!", and they at his blest command have gone, and are still going.

God in great mercy has enabled us to build six more Bible schools during these three sad months, each one having been prayed for and planned by our loved one no longer with us. How we give thanks for them! Though, knowing the crying requirements of these vast districts, we are apt to exclaim with Andrew of old, "But what are these among so many!"

Oh, did you but know the urgent need

now for the scattering of the Luban Bible everywhere! 'Tis the life work and gift to his people of "Konga Vatu." Oh that the saints in your favored Bible lands might be stirred up to put a copy of it into each Luban's hand! May God's people be ever remembering that 'tis an open Bible, and ability to read therein, that alone can save our Africans.

The term Bible school does not merely apply to a building with walls and roof. Many of our schools exist with as yet no roof over their heads, The first thing is the staff of devoted teachers and their upkeep in their life and death struggle for the young of the land. O pray for yet another band, a hundred strong, of faithful native Christians, keen and alert to possess each hamlet for Christ! Bible teachers content to live a simple life among their own folk, preaching the Word daily and conducting an all-the-week Sunday school, with their Luban Bible as the only text book.

Listen to what my husband wrote so stirringly in one of his last letters!

"It is up to us like war correspondents, army generals, officers in command to say, 'This message must get through!'

"We are in a great campaign. Today we have a message of importance to deliver, and we urgently say, This message must get through even though the flower of the army fall in striving to get it through. There are others who will take it from our dying grasp, and dash forward with the old cry, 'This message must get through!'"

"There are others." Yes, full well he knew his "others," his trusted sons in Christ! Though hearts are breaking, yet none hesitate. Forward they are "dashing," no time to lose in nursing grief, over a hundred strong, with but one cry, "This message MUST get through!"

May we be found faithful, ever sounding out his glorious message, and making all else instrumental to the saving of undying souls!

LETTER DATED OCTOBER 26, 1926.

'Tis night,—my only quiet time for writing,—and the little lamp burns low. But my thoughts are flying back to the time my loved husband first reached this lovely lake district.

What did he find?

A land whose people dwelt in the grossest darkness, superstition and ignorance, absolutely appalling.

Mrs. Dan Crawford, M. D., when she joined her husband in Africa.

Everywhere spirit worship and devilish orgies raged.

Not a single person, high or low, safe from the accusing finger of the witch doctors, with the subsequent ordeal of the boiling pot or poison test.

Secret clubs ramifying the land, with gruesome rites, intimidation being their choice weapon, and slow death by burning following insubordination.

None safe from the terribly cruel slave-raiders, and that in spite of four watches of the night, with periodic shouting resounding through the darkness, "Do ye, O people, dare to sleep!" All main paths leading to the oceans, littered with the dead and dying, telling their tale of woe.

And quite near Lake Mweru cannibalism in full swing.

God known only as an angry jealous creator, who must be propitiated tremblingly; hence after a severe thunderstorm or earthquake the finding at the crosspaths a sacrificial offering of food and drink.

Never once was it even whispered that God came down in love divine.

The personality and name of Satan all unknown, though a chief of the spirit world was acknowledged and worshiped.

Said a very old woman to us in those early days: "Ah, it was daybreak with you on the other side of the water long long ago! Here it is pitch darkness, and has always been."

And now today what would you find?

Hundreds of her grandchildren, and thousands of the sons and daughters of the old natives of the land, rejoicing in the light of life, their lives bright and clean and peaceful.

And how would they greet you now?

Clapping their hands in welcome they would crowd around you, joying to call you "Brother in Christ."

But long ere you reached one of their villages, what is that you hear? A hymn tune! 'Tis the children of the Bible school racing along the narrow path, follow-your-leader style, and singing at the top of their shrill little voices, perspiring in every pore, and all aglow with pride to welcome befittingly the "Muluwe wa Teza," (the marriage of God), and conduct you in state to their chief.

And in the village how goes it?

Where in the past little but indecent talk the people enjoyed after sundown, now you would join the little community as their Bible school teacher conducts evening prayers. Perhaps when just settling down to sleep you may be disturbed (thrice blessed disturbance!) by some eager learner in an adjacent hut, spelling out word by word by the light of his flickering log fire a chapter from his prized Luban Testament.

Such is the transforming power of the knowledge of God among the heathen!

But oh, I would have you know of the yet unreached parts, still just as they ever were! Haunts of evil and deviltry. Hamlets all aching with words of sin, all needing the healing touch of him they know not.

Pray that God's workers here may quickly be enabled to reach them! Pray, oh pray as never before, for the sounding forth of a free salvation!

God grant that the needs of these untouched parts may press on our souls!

Yours in him we love and fain would serve better,

(Signed) Grace Crawford.
(Mrs. Dan.)

During his lifetime Dan Crawford, with his wife's knowledge and assent, talked with his nephew, George Edwin Tilsley, M. D., about succeeding him in the leadership of the work. This plan is being carried out.

He also wished Dr. Tilsley to compile a history or biography of his labors, if advisable. Since her husband's death Mrs. Crawford has renewed this request. Dr. Tilsley therefore invites letters and other data concerning Dan Crawford from all who will coöperate in getting a full record. His address is Luanza Mission, Elizabethville, Congo Belge, via Cape Town. (Five cent stamp.)

Dr. Tilsley writes that Dan Crawford died of an acute traumatic gangrene supervening upon a small trauma to the back of the left hand.

REVIVAL.

It is an outstanding fact in the history of the church that every spiritual awakening has been dissimilar to those that have preceded it. Especially is this true in respect to the phases of truth which have received emphasis at different times. And what has been true of the message itself has been equally true of its reception. Under Jonathan Edwards men were brought under such conviction of sin that they gave outward expression to their fear of punishment. Under the Wesleys the dominant note seemed to be that of joy, and the hymns of Charles Wesley resounded throughout Great Britain. Finney's methods and his message were peculiarly his own, while those of later evangelists have differed widely among themselves.

It is most unprofitable, therefore, to seek to reproduce merely outward forms of spiritual awakening. That which is essential, however, is to confront men with the fact of an ever-living Redeemer, who can save to the uttermost. This is the evangel.

The word "save" is a comprehensive one, and here again the message may be one of warning against the consequences of sins, a challenge to the heroic in man to give his life in effective service for mankind, a challenge of loyalty and gratitude to one who

has given so much to men, or to awaken a worthy ambition to seek to make the most out of life. All these are comprehended in the gospel message. But the spiritual revival ultimately finds its center in Christ himself, whether the emphasis is upon him as Saviour from sin, as guide in service, or as captain of our lives.

While various phases of the gospel message have received different emphases from time to time, it is equally true that the outward expression of spiritual awakening is not uniform. There is one distinguishing mark of a genuine spiritual awakening, however, in its effect upon the community. It would be an interesting study to show how many reforms have succeeded great spiritual awakenings, and how many evils that have menaced society have apparently been averted through the quickening of the spiritual life of the church. Lecky, who can hardly be said to be biased in favor of evangelical faith, nevertheless renders a tribute to the great Wesleyan movement. Referring to the influence of Voltaire, Rousseau and the Encyclopedists, who before the close of the 18th century had so influenced Europe with teachings which "threatened the very foundations of society and belief," he says:

"England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a larger proportion of the wilder and more impetuous reformers, and which recoiled with horror from the antichristian tenets that were associated with the Revolution in France."

It would be informing to show how many social reforms have synchronized with or immediately followed great spiritual awakenings. While they were not the direct object of the revival, efforts for the betterment of social conditions have been invariably the by-product of a quickening of the church, where individuals have come to a knowledge of Christ as their Saviour and a realization of their individual responsibility for their fellow men.

It is for this reason that it is hard to be patient with so much of what is now being spoken of as a new kind of gospel, namely, the social gospel, and prophecies to the effect that the next spiritual awakening would be known as an ethical revival. Such statements simply display ignorance of the history of the subject. All genuine Christian revivals have been ethical. Wherever a community experiences a spiritual awakening the benefits that accrue will be felt throughout the community. During the Welsh revival nearly twenty-five years ago it was said that even the mules in the mines appreciated the difference in the language of the miners and the treatment received at their hands. D. L. Moody used to say that there was no use whitewashing the pump to improve the water: purify the well, and the supply will be good. Social reform is necessary, but is much more readily and permanently effected by engaging the deeper impulses. If a man's relationship to God is right, his right relations to his neighbor will follow. To meet the crime wave in America today there is not so much the need of new psychology as of increased spirituality; and oldtime religion, with all its implications, will be found more efficient than new theories respecting psychiatry.

A Prayer for Lepers.

Almighty and everlasting God, who in thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to seek and to save those who lie in darkness and in the shadow of death, have mercy, we humbly pray thee, upon all who are suffering from the pains of leprosy throughout the world! To those among them who call upon thy name, grant forgiveness of their sins and the grace of perseverance unto the end! To those who know thee not, send the light of thy glorious gospel! To all the sufferers give relief from their bodily pains and a happy issue of all their afflictions! And finally we beseech thee to vouchsafe to those who minister to their souls and bodies the guidance and blessing of thy Holy Spirit, for the sake of thy Son, Jesus Christ, our Lord. Amen.

MEMORIES OF FIFTY YEARS AGO.

Miss Mary E. Silverthorne.*

The influence of Wellesley College and of Mr. Durant, the founder, upon the early history of Northfield Seminary should be recalled, now that our semi-centennial is not far distant.

Assuredly Mr. Durant's devoted friendship for Mr. D. L. Moody and Mr. Moody's various visits to the college must have been influential, to a large degree, in the plans and ideals that shaped the early history of Northfield Seminary. It should also be recalled that for a number of years, because of Mr. Durant's strong insistence, Mr. Moody was a member of the college board of trustees.

When the cornerstone of the first Seminary building was laid, Mr. Durant came on to deliver the address. For about 30 years of Seminary history the principalship of the institution was in the hands of Wellesley College women. It would be interesting to discover the number of Seminary faculty members who to date have been selected from the same college.

In 1877, when the Moody meetings were held in Boston, Mr. Durant rejoiced with exceeding great joy, and took Evangelist Moody into the innermost circle of his friendship.

It is well to recall the story of Mr. Durant's deep and undying interest in evangelism. After the death of his only son the famous lawyer found his house of life shattered and lying in fragments at his feet. As yet he had no vision of the "statelier mansion" to be erected from the seeming ruin. There were two years of hidden work upon the foundation of the new Christian life, after which began the nine years of evangelistic work among the churches, "with the result that staid old New England was shaken as no man had yet shaken it."

At the close of this period it is little wonder that physicians counseled against further activities of the evangelistic order, following the years of intense work, keyed to the highest pitch of Mr. Durant's physical and mental powers. After this began the founding of Wellesley College.

Although Mr. Durant was not permitted to continue his work among the churches, he never ceased at heart to be an evangelist. In the delirium of his last illness he was in imagination conducting a meeting, which, according to an attendant, he closed with:

"One of the most marvelous prayers I ever heard! We seemed lifted with him to the very gates of heaven."

It was with devout gratitude and exceeding joy that Mr. Durant learned of the growing work of Mr. Moody as an evangelist, and he esteemed it a privilege to entertain the Moodys in his Boston home.

During one of these visits young Will Moody became ill with scarlet fever. The family never forgot the devotion of the Durants during this illness. Everything possible was done for the comfort of the Moodys. The patient was showered with attentions: Mrs. Durant went so far as to bring from the sacred treasures of her only son a toy that once had been his.

The Boston campaign of '77 was memorable in Mr. Moody's career. All over New England people were reading in the daily and weekly papers reports of the meetings. The excitement of this religious revival reached the college. The students were not permitted to attend the meetings, but in one of my home letters I recorded in my diary the resolve to read the daily reports of the Moody meetings if I could find time.

Mr. Durant desired to share all good things with his college girls. January 7, 1877, I wrote: "I understand that Mr. Moody has been invited out to the college, but he is unwilling to come unless he can have a longer time."

It would seem that in the midst of his campaign Mr. Moody had been invited out to speak at a brief service, probably at the session of morning or evening devotions. Any speaker must win his way past the critical attitude of a college audience. The evangelist, realizing that he was unlike the usual college preacher, wisely judged that he should have sufficient time for an adequate introduction to this unaccustomed congregation.

It was not long before Mr. Moody captured the cordial response of the students,

* Miss Silverthorne was for 40 years a teacher in Northfield Seminary.

who were willing, because of his personality and his message, to overlook his non-academic training.

A friend of many years remarked concerning Mr. Moody: "I never knew another man who so constantly improved upon himself."

This improvement, especially in the use of English, was marked during the times of Mr. Moody's visits at Wellesley. It was during the spring of 1877 that Mr. Moody first came to the college. Under the date of September 7, 1879, I wrote:

"Today is Flower Sunday. Mr. Moody preached twice. I never heard him speak so well."

Mr. Moody's genial nature made him attractive to young people. The college students enjoyed him as table companion, and liked to see him about the building and grounds.

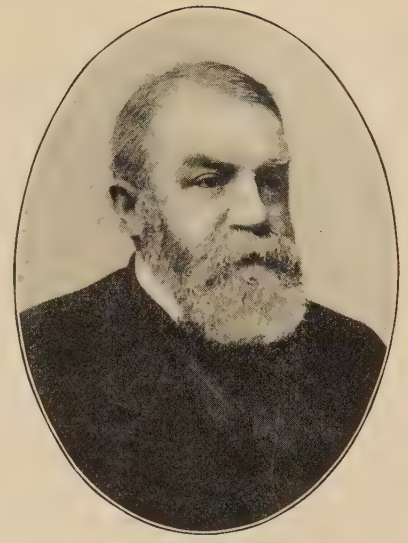
April 11, 1877, I wrote: "On Saturday Mr. Moody with his wife and children, besides other guests, visited the college. They went boating and took dinner here. Then they visited the domestic department to see the girls wash dishes."

A guest remarked that the young ladies seemed to enjoy the work. Mr. Moody replied that he believed he would enjoy it himself. A student dared another to invite Mr. Moody to help them, but I believe that she was lacking the courage to do so.

The year 1877 was noteworthy in Boston religious circles. Beside the "Moody and Sankey" meetings there were the "Monday Lectures" delivered before crowds in Tremont Temple. The lecturer was the Rev. Joseph Cook, who attracted as enthusiastic an audience as does Dr. Cadman of the present day.

Mr. Moody and Dr. Cook were striking, dynamic personalities with marked contrasts. Dr. Cook was a defender of the faith, a Christian apologist, with college, theological and philosophical background. Mr. Moody was like a prophet from the wilderness proclaiming, "I have found the Christ! Come and see!"

Before Mr. Moody had appeared at Wellesley, Joseph Cook, as he was generally called, had made a tremendous impression. Never shall I forget the overwhelming



D. L. Moody
Born February 5, 1837.

force of the sermon whose climax was "Peter's colossal THEREFORE" (Acts 2.36).

One Saturday evening the devotions were thrillingly dramatic. Dr. Cook's head and locks were truly leonine, his voice sounded forth like a trumpet. On the Saturday night referred to a blizzard was raging, the sleet lashing the windows and the wind howling about the building. Dr. Cook had selected Psalm 148, and his voice rose above the tempest:

"Praise the Lord . . . . fire and hail, snow and vapors, ... strong wind fulfilling his word!"

The Wellesley students enjoyed the tremendous force of Joseph Cook's personality, but as time passed Mr. Moody became the favorite of many. The evangelist seemed to give them a new Bible as he in imagination lived in the scenes and companioned with the personalities of the Bible story. Illumined by the evangelist's graphic interpretation, Scriptural passages became for many like a present experience and a rich treasure for all time.

I do thank you for the gift of the RECORD OF CHRISTIAN WORK all these years, and want you to know that it is passed on to some of our young ministers in our district who are eager to get the spiritual help found in it. It has also been a help in the Young Men's Christian Endeavor here.—Miss Laura B. Walker, Egypt.

INTRODUCING PEOPLE TO LORD JESUS.

Rev. Howard W. Pope.

We read in John 1. 42 these words, "And he brought him to Jesus": which means that Andrew, who had spent the previous afternoon in the company of Jesus, now brought his brother Simon Peter to Jesus and introduced him. Andrew was a man of only ordinary ability, but his brother Peter was used by our Lord to preach one sermon by which 3000 people were converted, and also to organize his visible church (Acts 2.42).

In John 1. 45 we are told that Philip saw his friend Nathanael and told him that he had found him of whom Moses in the law and prophets did write, Jesus of Nazareth. To Nathanael's query, "Can any good thing come out of Nazareth?" Philip gave the best reply which can be given to a doubting soul, "Come and see!" Nathanael came, and was so fully convinced that he said:

"Rabbi, thou art the Son of God!"

In John 12. 20 we are told that certain Greeks who had come up to the feast, came to Philip and said, "Sir, we would see Jesus!" or as we should say, "We would like an introduction to Jesus." Philip found Andrew, and they brought the Greeks to Jesus. Without doubt there are thousands of people who would like to know Jesus if only some one would introduce them to him. In John 17. 3 Jesus says: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Knowledge is a complex thing. It involves the perception of the mind, the sympathy of the heart, and the consent of the will. Knowledge requires acquaintance, but acquaintance must have a beginning, and this beginning we call an introduction.

In a long and varied ministry I have found the usual form of introduction one of the best ways of leading a person into the Christian life. I have often said to an unsaved person, "Suppose that I should introduce you to a friend of mine whom you had never seen, you would probably shake hands and each would express pleasure at making the acquaintance of the other. Can you not see that this acquaintance might develop until you became close friends?" Then I would add, "The Lord Jesus Christ is a friend of mine. I have known him for many years, and I happen to know that he is anxious to make your acquaintance. Indeed, he has made overtures to you many times to which you did not respond. In Revelation 3. 20 he says, 'Behold, I stand at the door and knock! If any man hear my voice and open the door, I will come in to him.' And he comes in not to deprive us of pleasure, but to add to it and to ennoble our lives. Have you not heard him knocking at the door of your heart many times, and you knew that he wanted to come in? If a tramp knocked at your door on a stormy night and asked if he might come in and warm himself you would not refuse him, and yet you have refused to let the Lord Jesus come in, and in so doing you have treated him worse than you would a tramp."

Then I would suggest that we kneel down, and I would proceed to introduce him to Christ about as I would introduce him to any other person. When I was through talking with the Master about him, I would ask him to talk to Jesus. If he hesitated, or said that he did not know what to say, I would ask if he did not wish to confess his sin and invite Christ to come into his heart and take possession of his life. When we had risen I would call some one to us and ask him to tell that person what he had done, thus committing him so fully to his position as a follower of Jesus that it would not be easy for him to retreat from it.

If we were on a train where we could not kneel, we would simply bow our heads and I would introduce him as described above.

A useful leaflet to put into the hands of those who have taken this step is called, "The Christian Life Card." It is published by the Bible Institute Colportage Association, 843 North Wells Street, Chicago, at 5 cents a dozen, 35 cents a hundred. It has a place in which one may sign his name to a pledge in which he accepts Jesus Christ as his Saviour, promises to confess him publicly, and obey him as Lord and Master for the rest of his life.

It can be used as an object lesson, saying to an audience: "Here is a leaflet called 'The Christian Life Card.' It is a splendid thing for one who wishes to become a Christian. It is mine, for I bought and paid for it. I will give it to any one who will accept it."

When someone accepts it I ask who owns that card now.

"I do," replies the boy who took it.

"But why does it not belong to the boy next to you?"

"Because he did not accept your offer, and I did."

"You are right. It is yours. One more question: Do you feel especially happy over the ownership of that leaflet?"

"No, sir, I have not looked at it."

"And yet you think it is yours?"

"I know it is!"

Then I say to the audience: "The boy is right. It makes no difference whether he feels glad or sad. It is not the feeling which makes it his, but accepting my offer. Even so one may accept God's unspeakable gift, he may decide to follow Christ, simply because he knows it is right to do so, and not because he has any special feeling."

An elderly man came into our inquiry meeting in Bangor, Maine. He said he had long desired to become a Christian. He had talked with many pastors and evangelists, including D. L. Moody, but he had never been able to obtain any peace or assurance of his salvation. He was introduced to Jesus in the usual way and given a life card for signature, and was asked to write the name of the city and the date, and to keep it in his Bible as a reminder of the step which he had taken. He was told that though he might not have any joy at the moment, yet he would soon if he continued to confess Christ as his Saviour and to obey his commandments, especially the one which bids us "preach the gospel to every creature." In a few days he came out into a joyous Christian experience, and entered heartily into the work of winning others to Christ.

One night he said he had been called away on business, and asked for some of the life cards. In a few days he returned full of enthusiasm for the work. He said he had been to the home of his boyhood, and he had been leading many of his old companions to Christ.

"How did you do it?"

"I showed them the life card, read over the pledge, explaining what each clause meant, and then asked them to sign it, saying that this attitude was the Christian life, and they would soon realize its joy if they would perform its duties, confessing Christ as Saviour and trying to win others to him. Any one can lead people to Christ with that life card," he added.

In an inquiry meeting a man once said that the Lord had saved his two sons the night before, and he wished that he would do something for him. He was a victim of the drink habit, from which he had long been trying to break loose. He was introduced to Jesus in the usual way. His conversion must have been genuine, for he led his wife to Christ, and his brother, who was a worse drunkard than himself. He joined a men's band, which began to hold meetings all over the town. A gospel wagon was purchased, and a mission was opened. A few months later I met one of the deacons of that church, and he told me that Willis C., the converted drunkard, was the most active personal worker in the town. "Other Christians work at it occasionally, but he is at it all the time."

About twenty years afterwards I met Willis C. on a train. He told me that he had become something of an evangelist. He had been holding meetings in Waterbury, and many had been converted. Then he called his daughter to me and introduced her, saying that she went with him as his singer. No one knows when he is introduced to Jesus what it may lead to, any more than Simon Peter did, but we are sure of this, that it will lead to a fellowship which will endure for time and eternity.

A friend of mine on the first Sunday of his first pastorate took a class of young ladies in the Sunday school. Instead of taking up the lesson he told them of his own conversion, and how it had changed the whole course of his life,—his reading, his companionships and his lifework. As he went on he noticed tears in the eyes of one of the girls, and turning to her he asked if she would not like to accept Christ as her Saviour. She said she would, and gave him her hand on it. The other nine girls did the same thing. After telling them what was involved in this step he asked them if they would confess Christ publicly if an opportunity was given, and they all agreed to do so. When the superintendent asked him to speak he told the school how they

had spent the hour in his class, and when he asked how many were willing to confess Christ as their Saviour the ten young ladies rose in a body, and 30 others followed their example. This was the beginning of a revival which added 75 members to his church.

Returning from a preaching service one Sunday night, as the conductor took my ticket I said:

"You railroad men have to work on Sunday, I suppose. Here is a leaflet to take the place of the sermon which I presume you did not hear today!"

He laughed, but took the leaflet. Soon he returned and sat down in the seat with me. Referring to my remark he said:

"We are allowed one Sunday off each month, but we are so tired that usually we sleep nearly all day, and do not go to church often."

"Did it ever occur to you," I said, "that you are committing slow suicide?"

"No, indeed! What do you mean?"

"I mean just this: you have a strong husky body, but if you took a good meal only once in two or three months, in a year or so it would probably be in the cemetery, would it not?"

"I suppose it would."

"You have a good mind, but if you used it only occasionally, in a little while you would not have brains enough to make change or count your tickets, would you?"

"You are right again," he replied.

"You have also a spiritual nature. You were made to know God and enjoy him, to talk to him about everything which interests you or your friends. God loves you so much that he desires to have you spend eternity with him. He has even prepared a mansion expressly for you. But if you do not exercise your spiritual nature, if you do not talk with God, or as we say pray, if you do not read the Bible in which God has revealed to us his character and his plans for us, in other words, if you just ignore God, do you not see that in a little while your spiritual nature will wither and die?"

Then I showed him how he could get into touch with God by accepting Jesus as his Saviour. I asked him if he was willing to give up sin and accept Christ, and give me his hand on it.

He thought a moment and then said: "Yes, sir, I will accept Christ as my Saviour," and he shook my hand heartily. Then we bowed our heads and had a little prayer meeting. By that time we were entering the station, but in that short ride this conductor had changed his whole attitude towards Christ and the life eternal.

In addressing a Sunday school on the last Sunday of the year I asked the young folks if they could tell me why we were like sheep. God says it is because we like our own way. Then I quoted Isaiah 53. 6, "All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." That is the real essence of sin, that we insist on having our own way and refuse to walk in God's way. If you were driving a flock of sheep and all ran away except one, would you punish the good sheep? No, indeed, and yet God has laid upon Jesus, the only obedient lamb in the whole flock, the punishment which belongs to us who have gone astray. Do you not think that we ought to accept Jesus as our Saviour and begin the New Year with a new life?

I asked that all bow their heads, and said I would lead them in prayer and I wished that they would make my words their own. Then I said:

"Dear Lord, I see that I am a sinner! I have had my own way many times when I knew that it was wrong. I ask thee to forgive my sin for Jesus' sake. I invite Jesus to come into my heart and take possession of my life. I will confess him publicly as my Lord, and I will with thy help obey him as long as I live. I have not been willing to do this before, but today I am willing and glad to do so. I believe that God has forgiven me because he said he would. I believe that Jesus has come into my heart, not because I feel any different, but because he said he would come in if I opened the door" (Revelation 3. 20).

Then holding up a life card, and showing how it could be used as an outward and visible evidence of the fact that one had accepted Jesus as his Saviour on a certain date and place, I would offer to give one to those who had accepted Christ or were thinking seriously of doing so. I would suggest that teachers talk with their pupils and help them to decide.

In each class those who had decided were

SCHOOL OF THEOLOGY

given a life card, but not until they had shaken hands with me as a confirmation of the act. If a person hesitated, he was asked, "You expect to be a Christian some time, do you not?" When he assented I would say, "Then God and you are agreed except as to the time. He says, 'Now is the day of salvation,' and you say, 'Not now.' Had you not better change your date and come to God's terms?" And usually he would.

In hundreds of Sunday schools where such a service has been held I cannot recall an instance where there were not some decisions. Often the response has been so large and so surprising as to move the whole company to tears.

This world is full of people who would like to be acquainted with Jesus if only some one would introduce them to him. Will you be that one?

THE ONE INCREASING PURPOSE.*

Rev. Harris E. Kirk, D. D.

Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning hath been hid in God, to the intent that now might be made known by the church the manifold wisdom of God, according to the eternal purpose which he hath purposed in Christ Jesus our Lord. Ephesians 3. 8-11.

When I read these words I cannot but say to myself, How greatly this man has grown! I remember him a Pharisaic Jew, a strict constructionist of Moses' law, and how natural it was for him to believe that the offer of religious privilege to Gentiles was contrary to the divine will. But now he is transformed into a new creature in Christ Jesus, he sees all men from the angle of the divine purpose, and is overcome with the grandeur of the thought that he, the least of all the saints, should be made the herald of this greater conception of salvation.

I wish to associate the leading idea of this passage with the phrase "The One Increasing Purpose," and find illustrations of the truth in various clauses of the text.

A British statesman used to say to his associates: "In planning a campaign, study large maps!" What he meant was, See the particular in relation to the whole! A comprehensive view is possible only when we consider the details of life in relation to the perfect plan of God. That is why Paul sees working in the particular features of his work the one increasing purpose.

The idea that there underlies the whole of life a divine purpose is one of the assumptions of the Bible. What God begins, God finishes. What Christ has died for, Christ means to have. It is this purpose which unites the Old and New Testaments, and makes the study of religious history a study of an unfolding plan.

Starting, then, with this assumption that there is a divine purpose in the world; assuming further that this purpose is particularly evident in the Bible, it is not difficult to infer that the unfolding of the divine mind is manifested by certain phases of meaning. There is a law underlying it which may be described in this fashion: It begins in simplicity, it gradually develops into complexity, and at a certain stage of this later movement it begins to slow up, until the movement enters what looks like a blind alley. But the movement emerges from this apparent impasse when there is a return to simplicity. Enthusiasm begins anew, and a larger phase of development is begun.

Let us see what this means!

Take the familiar word "dispensation"! There is an old and a new dispensation. The old develops the divine purpose in respect to the religious experience of the Jew, the new dispensation develops the subsequent unfolding of the divine purpose in the calling of the Gentiles.

The old dispensation began in the family of Abraham. The family developed into tribes. The movement towards complexity began, and the nation emerged. Then came the great schism, followed by the captivities, Assyrian and Babylonian. At that period

* Northfield General Conference, 1926.
Dr. Kirk is a Southern Presbyterian minister in Baltimore.

the history of the Hebrew people seemed to have reached an impasse. Then came the sifting processes of history: the secular shell falls away, and the spiritual remnant returns to Jerusalem and regains its old simplicity, and with it fresh enthusiasms. But this movement also developed increasing complexities. Parties arose in the Jewish church until in the time of Christ the spiritual history of the Jew appeared to have entered a final stage of decline.

In the golden eras one of the features at the beginning of a movement was that the Hebrew people thought of religion as their own. God was the God of Abraham and of Isaac and of Jacob, and for ages the Gentile races were regarded as natural enemies of the Jew and of God. For a long period of her history Jehovah was their own private and tribal deity, and in spite of the teaching of their prophets the people seemed to feel that the covenanted mercies of God were the peculiar possession of the Jew.

This is the fate of the movement, slightly sketched, that you see in the Old Testament, culminating in the era in which Christ appeared. There are, of course, exceptions. There are the devout in Israel, among whom Simeon stands superbly distinguished, looking for the coming of the glory of the Lord. When Simeon looked upon the divine child in Mary's arms he said:

"Now let thy servant depart in peace, for mine eyes have seen thy salvation!"

Jesus came, and there began the ministry of God under the new dispensation. Therein lies the significance of Paul's phrase that not until the Gentile became the child of God was the Hebrew able to understand his own religious history. Without the calling of the Gentile the Hebrew could not enter into the promises. That is why the Old Testament, the book of the old dispensation, is a Jewish book. The New Testament, the book of the new dispensation, is a Gentile book. That is what Paul means when he speaks of the open secret of God, hidden from past ages, but now manifested in calling into the household of faith the great Gentile world.

This man, trained as a Jew, embittered and bigoted by his Pharisaic associations, unable racially and from the old religious point of view to regard the Gentile in a favorable light, had now been able by the grace of God no longer to think the calling of the Gentile to religious privileges a profanation, but rather the exquisite fulfilment of divine mercy, which he describes as the amazing grace visited upon him, the least of all the saints, that he should be permitted to preach the unsearchable riches of Christ to the Gentile world. What a marvelous conception that is!

The Missionary Spirit.

That enables me to bring into relation to what I have said so briefly this significant question: What was the impulse or the movement among the people of God in those ancient times that brought them back from complexity and confusion, brought them out of their impasse back into their virgin simplicity and early enthusiasm? It was the missionary spirit.

Wherever the people of God under the old dispensation were filled with the missionary spirit they found themselves rapidly brought back to the simplicities and enthusiasms and glories of the old faith. And so it was in New Testament times, for under the leadership of Paul and others true Judaism, passing into Christianity, moved out into the Greco-Roman world with enthusiasm and courage, and succeeded within less than four centuries in becoming the world's religion.

I am not going to speak of the journey from those early centuries past the Reformation, but to remind you of a significant illustration nearer home.

Those of you who are familiar with the history of the church after the Reformation know that in the 17th and 18th centuries the church once more found itself in a blind alley. The impulse of the Reformation had died down. The cultural enthusiasm of the Renaissance had passed over into the scientific development of the modern world, while the church of God found itself divided into sects, disputing with one another about the minutiæ of religion.

What brought the church back to the normal pathway? What delivered it from the impasse and tragedy of the 18th century? It was the missionary spirit. It was the rise in the 18th century of the sense of worldwide missions that has developed in the modern church great missionary enter-

prises. Do you not see how that is in harmony with the promise of the Saviour when he said, "Go ye into all the world and teach all nations, for, lo! I am with you until the end of the age"?

The degree in which the church is conscious of the indwelling presence of Christ is determined by the zeal of the church to propagate the gospel throughout the world.

Christ becomes an enigma and a problem, and in a sense fades out of the consciousness of men when the church takes its eye from time's horizon and centers it selfishly and exclusively upon its domestic affairs.

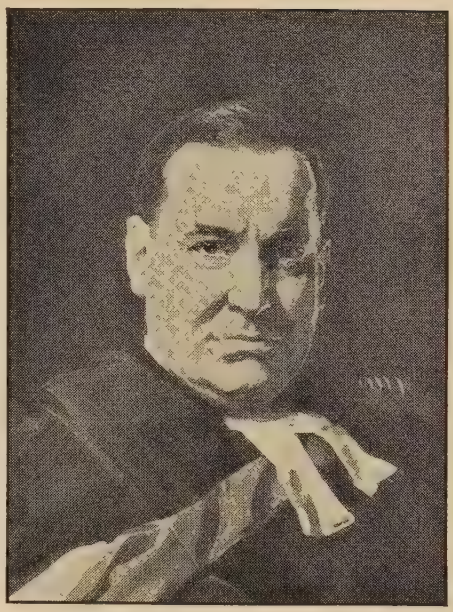
That brings us to the modern world, about which I wish to say a word or two.

The great missionary movement, beginning in the 19th century, spreading throughout the great unchristian nations, slowly but surely lost its simplicity. It lost its simplicity, first, because it developed a vast number of valuable by-products. The by-products, by virtue of the fact that they appealed to the popular imagination, tended to throw into shadow the main missionary motive.

We have all felt the increasing complexity of the missionary problem, the difficulty of keeping the evangelization of the world primary in the thought of the church in the face of the admitted value of educational methods and all of the splendid ministrations of medical missions.

Another difficulty arose from the fact that we went into the outlying regions of the world holding two assumptions which we found increasingly difficult to sustain. We started out with the assumption that they were undeveloped races, uncivilized, while we were civilized and developed, and that our Western civilization was a civilization of such perfectness and of such worthiness that we could not admit for a moment that it had any defects at all. We even went so far as to say that our Western civilization was a direct product of Christianity, and on that account it might be well for the Eastern world to become Westernized in order that it might enjoy the benefits of Christianity, or, to turn it around, it would be well for it to become Christian in order that it might take our civilization.

Another assumption was the identification



Dr. Harris E. Kirk of Baltimore.

of Christianity with Western Christianity. We do it yet. We talk about Christianity as if the only Christianity possible in any part of the world was the Christianity of the Western world, and the Western world for us means generally the United States. We went out not prepared to allow anybody to question this position, inspired with the idea that if we could transform the Oriental world into a Western world and propagate our categories of thought and forms of church organization there the world would be evangelized.

What's Wrong with the Church?

We are beginning to see that there is something wrong with our Western world. There is something radically wrong with our Western church. We may as well give expression to our honest convictions in this respect. There is something wrong with the Western church. We have lost our simplicity, even in our missionary enthusiasm. We have not only grown complex, but we have also grown confused, perplexed. In a sense, we have come into another of those blind alleys out of which it seems difficult for us to escape. There is a sinister fear in many minds, sometimes finding expression, unwittingly, in religious problems.

I confess that when I contemplate the spectacle of Western Christianity divided as it is into sects and denominations, filled with disputes about questions which from the point of view of the larger relationships of God's purpose to the world seem to many serious minds less important than other things; when I see the supine futility of nearly all the organized forces of Christianity to reduce the militaristic and mechanistic and barbarous spirit of our Western contacts with Oriental nations; when I realize the dissociation of the finer social passion of our age from the organized church; when I look upon the unfilled churches and the hesitating and halting leaders, I confess that it gives me pause.

What is the matter with the modern church? Is God dead? Was Jesus Christ a delusion? Do we believe, after all, in a man and only a man, whose body long ago was assimilated to the constant elements of the earth? Or do we honor one who liveth forever more, whose power is latent in every Christian heart? And does there dwell just beneath the threshold a disturbed consciousness of the unlimited power and glory of God to give us once more that face, so dear, yet so dim amid the smoke of our cities, to flame out before the face of men as the Lord of lords and King of kings?

What is wrong with our modern church? Answer that question seriously! For my own part, it seems to me we have been led into one of those blind alleys into which the providence of God has ever led the church when it needed a new Babylonian captivity for the purging out of the dross and accumulations of the past.

When you look at Western civilization apart from the church it is even more pitiable. What a picture of wasted energy and of mistaken ends we see in our Western world! In the higher domains of learning chilly pessimism and disillusion settle upon the souls of men to kill the imagination, to make visions fade, to make hearts sluggish, and, further, to develop exaggerated nationalism, aggressive commercialism, militarism, and all the other horrid fruitage of our want of faith in God.

A recent German philosopher has summed it up in a phrase. He said that the trouble with our Western world is that "we have descended from the perspective of the bird to that of the frog." I am never so sure that he is right as when I hear the croak of our pseudo-leaders, the externally-minded experts, who remind me not of the song of a bird that sees the whole terrain, but of a frog, sitting upon a lily-pad in a muddy pool, commenting upon the doings of the insects that are germinating at his feet.

I for one refuse to identify the Christian church or the kingdom of God with this misbegotten, blind and stumbling thing that we call Western civilization. Least of all would I go to India or China, whose civilizations, in comparison with ours, are as cedars of Lebanon in comparison with the mushrooms of a night, and tell them:

"This is the fruitage of our Christianity. Take this, or nothing!"

Rather would I come back to my charge, to get once more in the tideway of the divine purpose, to feel the winds of God purifying and clarifying the air, until the far horizons appear again, and one can see the world with the eyes of Paul, who, when he let his Judaism fall behind him, looked out upon the whole world as a family of the living God.

East and West.

What is my thought? It is a thought that has been in my mind for years, that came to quick fruition when I spent some three months in China two years ago. It is this, that if the Jew could not be saved without the calling of the Gentile I am profoundly convinced, if my reading of the philosophy of God's history, revealed in this book and in the history of the church since, is just, the Western world cannot be saved without the East.

I cannot conceive that a father who has ten sons could ever fully express his fatherhood in the world apart from them all. Each of the sons would add his individual contribution to make up the whole.

Might we not, then, apply that to the world in which our missionaries labor today? Might we not try to see that perhaps God is shaping up the problem before us now, or at least before immediately coming generations, and allowing us to prepare it, or to see it afar, as Simeon saw the glory of

the Lord? The time is surely coming when the church of Christ shall once again affirm its independence of secular relationships, and rise above party differences, and believe itself to be, as indeed it is in essence, the family of the living God. Then shall it go out to the Eastern world preaching Christ without Western civilization and without Western categories of thought.

Why not? I shall never forget the thrill that came to me one morning in Peking, after talking with a group of Chinese Christian leaders, when one whose eyes were burning like coals of fire looked at me and said substantially this:

"We Chinese have every reason to turn our nation into a militaristic power. Our contacts with foreign nations have uniformly been disastrous to us. With Japan at our door, gaining a place among the nations as a first class power, China has every incentive to become a militaristic nation. But we will never do that. We will never do it because it is contrary to the spirit of our race.

"China," he said, "will win her place in the sun by the power of a peaceful ideal, and we believe that the realization of that dream depends upon Christianizing China."

How unlike the language we hear at home! How ideal that is! How far away it is from the time-serving, pedantic, groveling mentality that arranges and rearranges the destinies of men in terms of old-world militaristic tradition! "China will win her place in the sun by the power of a peaceful ideal."

The thought I felt I might bring to you is that although we older people may not see it, we may by prayer and faith, by the use of influence to shape public opinion, and best of all by devotion of ourselves to New Testament ideals in our churches, contribute to the coming of the day when through the gift of Jesus Christ, through the missionary labors of the church, we should release the imprisoned splendor which long has lain concealed beneath the threshold of the Oriental consciousness, and they might through the power and love of Christ bring into our conception of Christianity their rich mysticism, their quiet, their visualization of the ends of life, which would enable us in our hurried and fevered land to gain something of the poise and calm of disciples and philosophers before we destroy ourselves.

This, at any rate, is my hope and my prayer. It appears to be the only way that our Western church, hampered by theological conceptions no older than the Middle Ages and divided by schisms that seem to be indestructible, can get back to simplicity and come with increasing fulness to the working out of a missionary program which shall eventually bring to her help the contribution of the great non-Christian world, even as the calling of the Gentiles in the first Christian century explained to the devout Jew the meaning and the fruition of his own religion.

Even so come, Lord Jesus!

"WHAT IS THAT IN THINE HAND?"*

Exodus 4. 2.

Rev. William Hiram Foulkes, D. D.

In that critical hour when God would be making a prophet he wanted to look at his hands. It made no difference what kind of garments the prospective prophet wore, and indeed, little difference, as Moses was afterwards persuaded, whether he was eloquent or dumb, but it made all the difference in the world what he had in his hands.

The text is taken from that series of dramatic incidents surrounding the call of Moses to the prophetic order. He had turned aside to see the burning bush that was not consumed, and had heard the voice of God saying, "Take off thy shoes, for the place whereon thou standest is holy ground!" He had tarried long enough to hear that same persuasive voice utter his unmistakable call, and in true Oriental fashion he had interposed with objections arising out of the fact of his obscurity. He had tarried still longer, and had received that significant revelation of the name of the One who called him, "I am that I am,"

* Northfield Christian Endeavor Institute, 1926. Dr. Foulkes is a Presbyterian minister in Newark, N. J.

or, as more accurately translated, "I will be that I will be," that is to say, not alone the self-existent but the self-revealing God. Still Moses remained unpersuaded by his divine call, when suddenly God challenged him, "What is that in thine hand?" It was a rod in his hand. "Cast it upon the ground!" came the divine command. Moses obeyed, and his erstwhile rod became a writhing serpent, and Moses fled from it. Then the Lord commanded him, "Put forth thy hand and take it by the tail!" not by the head, where one would naturally grasp it in order to protect himself from its fangs, but by the tail. Then, suddenly, the serpent became a rod again in the hand of Moses.

Once again the divine word has to do with Moses' hand. "Put thy hand into thy bosom!" and when he had removed it from his bosom, lo, it was white with leprosy! "Put it into thy bosom again!" And behold it came forth clean as the rest of his flesh!

The rod in Moses' hand transformed into the symbol of divine power became irresistible. It brought pestilence and plague upon the enemies of Israel. It rolled back the raging waters of the sea, and like the scepter of a mighty conqueror made way for the advancing hosts of Israel upon dry ground. It is significant to remember, at the outset, however, that Moses was obliged to cast his rod upon the ground and to take it up again, to put his hand upon his heart once, yes, twice, before his hand became fit to hold the rod and before the rod of power was entrusted to him.

We who have been spending these wonderful days together in Northfield have surely had experiences somewhat comparable to those of Moses when he beheld the burning bush that was not consumed. God has been in this holy place, and we have sensed his presence. Some of us this morning are coming face to face with the Eternal One as we confront the days and years that lie on ahead, those golden days and years that we must fill with our life service. Some of us are wondering what we are going to be and what we are going to do and where we are going to go in the name and service of our Lord during the rest of the days of our lives. Will it be into medicine or law, into mechanics, commerce or industry, into teaching, or into the circles of domestic happiness and usefulness? Will some of us become ministers of the gospel, missionaries of the cross? As we face such questions as these, the self-existent, self-revealing God who discloses himself anew to each new generation challenges us as he did Moses of old, "What is that in your hand?" My fellow Christian Endeavorers, God wants us to show him our hands today! What we have in our hands, the way we have gotten it, the manner in which our fingers grasp it, the uses to which we purpose to put it, are almost infallible registers of our inmost selves. Indeed, if one could have an accurate motion picture of your hand and mine from early morning through the darkened hours of the night, what complete records of our real lives would he be able to disclose!

The thing that we most surely have in our hands is our lives. Then, too, youth has something in its hands that age has lost: it is the sense of an unfulfilled career. Your careers, Christian young people, are still before you. Some of us who have reached middle life, or who are older still, have the painful realization that our careers are no longer before us. Rejoice that your future is yet in your hands and in the hand of God, plastic, unfulfilled, unachieved! Open your hands today to the keen scrutiny of an awakened and enlightened conscience; open them to the loving eyes of your Lord, and be not disobedient to any heavenly vision that may come to you in this sacred place and hour!

There are those who in answer to God's question "What is that in your hand?" respond:

"It is a toy. Life is a plaything. Its ultimate test is happiness. Its common measure is physical satisfaction."

Life to such folk is just a game to be played. It is fascinating, alluring, even bewitching. It is to be handled, however, as capriciously as a child handles a toy. Let us not forget in this connection that the play instinct of the soul is God-given! A man or woman who has no sense of humor has a hard row to hoe. Joy and happiness are among God's best gifts to his children. It adds no glory to him and brings no blessing to his children when the latter sit in

straightlaced jackets scorning all frolic and mirth. Yes, but what a tragedy is enacted when life itself is turned into a plaything, when men and women trifle with their immortal souls as a child will trifle with a tinsel toy!

Are there any of you who, allured by the thrills of passing pleasure, are saying to the Lord: "All that I have in my hand is a toy"?

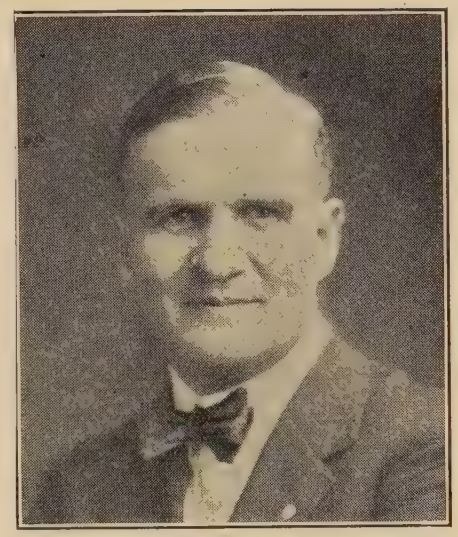
Then there are others who more soberly say:

"Life is not a toy, it is a tool. It is something to work with. It is something to bring to bear upon the great raw materials of existence that lie all about. I have in my hand the tool by means of which I propose to hew out of the solid rock, to fabricate out of the sinewy steel, to carve out of delicate ivory and gold, the pattern of the thing I desire to make or to achieve."

How wonderful it is to believe that life is committed to us for the purpose of using it, and that in a vivid and real sense we do have in our hands the tools of industry and thrift, of character and destiny! Does not conscience then raise the question whether our tools are true tempered and the finest of steel, whether their edges are clean and untarnished, whether they will stand the shock and the strain of the hard materials upon which they must be brought to bear? The world needs young men and women with such a sense of destiny that they will regard their lives to be honest and serviceable tools in the hand of the Almighty to bring the world into subjection to the uses of men and to fashion out of the raw, rough material of the life that is round about us a temple in which the spirit of man may live and worship.

Still another voice answers:

"Life is something more than a tool: it is a throttle. I hold in my hand the lever of power. I am learning how to release capacities that would otherwise be dormant. By linking myself with the great energies of life, physical, mental and moral, I am able to do Herculean things, to move mountains or to tunnel through them, to sweep through the air and to plunge irresistibly through the depths of the sea. Power, its release and its swift-winged flight are all in my hand! How wonderful it is!"



Dr. William H. Foulkes of Newark, N. J.

Yes, power is wonderful. It is fine to know that the throttle of energy is in your hand. I wonder, however, if some of us have not failed to realize that the conception of power as a wonderful thing is only a half-truth? It is as terrible as it is wonderful. Think of the perfectly poised and equipped motor capable of sending its accompanying car over the highways of the world at a speed of 60, 70, 80 miles an hour: how wonderful it all is! Yes, but when that throttle is in the hands of a drunken driver, intoxicated by lust or by liquor, how terrible it is!

If you feel today, my fellow Christians, the thrill that comes from having your hand upon the throttle of some of the great energies of life, I beseech you have also a solemnizing sense of the responsibility that accompanies that privilege!

Then, there are others who say more prosaicly, it may be, but with none the less reality:

"Life is a task in my hand: I realize I have been given something to do, and I want to do it. I want to put my best blood, my unsapped vigor, the brawn of my body and the cunning of my brain into the doing of it."

Indeed, how can one regard himself to be fit for leadership unless he thinks of life as a sacred task? It is men and women

who think of life's tasks who really make things go. I covet for every one of you on this high day the sense of life as a task. It may be irksome and full of what the world calls drudgery, there may be more sweat of the brow than one could desire and more fainting of the heart than is pleasant to bear, yet when one bravely holds his hand to his God-given task, not looking backward, he becomes fit for the kingdom of God.

In this connection, are there not many of you who realize, as a result of your study of the need of the world presented in the various classes and conferences you have attended this week, that the great tasks of life are yet unfulfilled? We who are here have taken upon ourselves the name of Jesus, and profess to be his disciples. Nearly two thousand years ago he gave to a company of men and women, much like ourselves, a simple task. They were just to tell others about him and to share with others the story of his Father's love and care. They bravely assayed to discharge that task. They were hampered on every side. The forces of an evil world and the intolerant bigotry of their own old coreligionists all but throttled them, yet they kept on with amazing power, and they left such an impress upon the world that we are always looking back to the achievements of the apostolic church. The task that Christ gave to them, however, is still unfinished. Think of these appalling, ghastly totals, totals that stagger and almost stupefy us,—half the world hungry, half the world without medical light, half the world in dense ignorance, over a billion human souls now living on the same earth which we inhabit, who have never imagined in their wildest dreams that God is love, and who have never heard the whispered echo of that sweet name of Jesus! Yes, dear friends, life is a task in the hands of every one of us, an unfinished task, the unfinished task.

Best of all, however, I hear some one answer the challenge of God "What is that in your hand?" by saying:

"My Lord, it is a sacred trust! I would scorn to make it a perpetual toy. While it serves me as a tool, and thrills me as the throttle of hidden energies and powers, while it steadies me as a task, it inspires me most when I think of it as a trust. It is something for which I must render an accounting. It is an honor that has been imposed upon me, a confidence that has been committed to me."

Until we rise to such heights as this we shall never adequately realize the meaning of life. The word "trust" is becoming quite common in our nomenclature today. It is an appellation of business concerns. We use it in our common speech to express our attitude toward each other. It has, too, a theological meaning. At the heart of all these uses is the simple but sublime essence of it all,—confidence is reposed in us that we will do what we promise, that we will be what we profess to be.

Are there not some, even many, here in Northfield who have gotten new and enlarged visions of life as a trust, and who, instead of living their lives upon the lower levels of mere sensuous existence, are willing to climb the upper way and dwell in the heights, and sometimes even on the mountain top, breathing the rare air of confidence and trust?

Yielded to God.

We must not fail to notice, however, that before Moses was really commissioned to be the leader of God's people he was obliged to cast his rod upon the ground, that is to say, he had to take whatever was in his hand and give it to God.

"How much must I give up if I become a Christian?" a young woman said to me not long ago.

You know what my answer was. It could have been nothing less. "You must give up everything. Time, talents, pride, prejudice, ambition, genius, career, friendship, name them all and catalogue them, if you please: they must all be yielded!"

God is not starving for the food of genius or ability. He is hungering for just plain men and women who will let him have what they have. How much more he can make of you, dear young people, than you can make of yourselves! No matter what is in your hand, if it is a worthy thing, he can take it and transform it and gear it into expanding capacities and achievements, if you will only cast it before him. I plead with you to make this morning hour the time when, like Moses of old, you will obey the divine command, "Cast the thing that is

in your hand before the Lord!" Then be sure he will tell you to take it up again, but not before he has transformed it into something that he and you can use together. It will, doubtless, not be accompanied by any magic or miracle, as was the rod of Moses according to the Scripture record, but it will surely have something better. It will have within it that irresistible energy communicated by the will of God which is the sum and center of all energy.

It would be quite wonderful, would it not, to stop just here and let God have what is in our hands, and then to let him give it all back to us, or to sum it up in a vivid phrase, "to let go" and "to let God." No, we cannot stop just here! Even though Moses obeyed the Almighty and cast his rod upon the ground and received it back again, he had to learn one further lesson, so hard to learn but so necessary, and that was the fact that God wants clean hands to hold the transformed rod. So he had Moses put his hand upon his heart, that heart full of pride and sin, and when Moses looked at his hand it was full of leprosy. Then God said, "Put it upon your heart again!" Upon his loving heart, the heart that trusted God, he pressed it once again, and forgiveness came, and with it healing and strength.

And so it is with us, my fellow Endeavorers! God wants to use what is in our hands, but he wants our hands to be clean. He is saying to us today, as he did to Moses of old, "Put your hands upon your hearts!" That is, we have anew a deep and penitential sense of sin, we must realize once more that only those who are clean have a right to bear the vessels of the Lord. He also wants us to have anew the sense of forgiveness, and to know that hands that have been stained with shame and with sin he can fully cleanse and make whole again.

"Take my hands, and let them move
At the impulse of thy love!"

THE CHURCH AND THE NEW DAY.*

Rev. A. W. Beaven, D. D.

I am going to talk to you tonight particularly about the relationship which young people ought to have towards that institution that we call the church.

I am not talking about your denomination. This is to be no argument for any particular church. Neither is it any extensive argument to prove that a person ought to be affiliated with the church. I am going to take that for granted, and simply say this, as I pass: if you believe that something in your soul has responded to the claims of Jesus Christ, and so far as you are concerned you expect to put your life behind him and his task, then naturally the committing of yourself to a public confession through uniting with the church is so obvious a proposition as to need no argument from this platform.

If you are not a member of the church and you claim to be a Christian, I charge you that it is one of the great privileges of your life, and I hope you will heed that challenge and unite with that institution.

But that is not the point on which I argue tonight. I am thinking of you as you go forward into the life which you are to live for the next thirty, forty or fifty years in the various communities of which you are a part. Some of you will go into homes, some into business, some to teach. Some of you are already beginning to ask the question as to which sphere you are to enter so far as your professional career is concerned.

Today we take it for granted a little more than we used to that when a girl goes out into life she shall have some definite piece of the world's work which she is prepared to do, if not professionally, at least in a way that qualifies her to earn her living, or, if she does not have to earn her living, to render voluntary service to the world and to the community that is worthwhile.

I take it for granted that your being here, in a place like Northfield, at such a conference as this, is indication that you do not expect to live that parasitic life that goes from one form of pleasure or amusement to another without expecting to return some worthwhile service to the human race.

* Northfield Young Women's Conference, 1926. Dr. Beaven is a Baptist pastor in Rochester, N. Y.

I do not believe that any thoughtful, red-blooded young American, whether man or woman, can be content with simply looking on life as an experience where they ride on somebody else's ticket, whether that ticket is inherited from their parents or whether it happens to be given them by the accidents of financial fortune.

Whatever your financial status may be, or your family connections, I beg of you to recognize that life involves service, and that if the service is not rendered in order to enable you to get your living, at least render it for the sake of the blessing which you ought to give to your fellow men!

There are those who look upon life as one grand opportunity to get the things they want. It may be to get money, it may be to get fame. But life in its finest mood does not ask the question, "What can I get?" It asks that other and larger question, "What can I give?"

I challenge you, do not you dare to take fifty or sixty years of life at the hands of God, equipped as you are with your personality, with your brain, with your training, with your gifts, and stand at the other edge of life, and have to say to God Almighty: "I had my chance. I walked out into a world that needed something done, but I had to spend so much time to get the things I wanted that I never could get at it!" No tragedy is worse than that.

Find a piece of the world's work that is worth doing, bring to it all the energy and strength that you have, and in the doing of it you will find real satisfaction!

Happiness is a by-product. It never comes by direct approach. The most normal way of securing it is to find the thing of which I have spoken,—some piece of work which represents the best and finest personality that you have. Find a piece of work for which you are prepared, and then fling yourself into it with all your power! Out of that comes satisfaction, real joy and real happiness.

It is not my purpose, either, particularly to argue at length about the kind of a person you should be if you are a member of the church of Jesus Christ, though I should like to have time to argue that. We have altogether too many people who are members of the church of Jesus Christ who are just names upon the rolls. They join, but they never get any further. They do nothing. They rely upon what some one else does to carry them along.

I have a friend who preaches on funny topics. He preached a sermon one time on the topic, "Why a Little Girl Fell Out of Bed." When I heard about that sermon I said, "That is the most foolish topic I ever heard of! Any man must be a fool to preach on that topic!" But after I heard about the sermon I was not so sure about my judgment, for he said that the reason this little girl fell out of bed was because she went to sleep too near the place where she got in.

There are a lot of people that do that same sort of thing, so far as the church is concerned. They get inside the door, and they go to sleep. They never do anything.

If you are going into the church of Jesus Christ, I want to appeal to you that you use time enough and strength enough and brains enough to make your life count, that you give yourself to be a genuine Christian, and that you do something in the work of the church of Jesus Christ, even as a voluntary member, that really makes a contribution.

Life Service in the Church.

I am speaking tonight particularly to those of you who are facing life and asking this question, "Where shall I put my life? What shall be the form of service that I choose?"

Think over the challenge which the church offers to young women in terms of a professional life service! I am not speaking to you of the ministry. I am not speaking to you of the ordinary forms of church ministration, of which you ordinarily may be fond. But I want to point out certain things which to my notion create a tremendous challenge to young womanhood today.

First and foremost, the church of Jesus Christ has an enlarging number of opportunities for full time Christian service for young women. It may be in the foreign mission field, it may be in the home mission field, it may be in that increasing field which we call religious education. It may be in various other phases of the church's life.

The church offers a great institution to work with. Why? For one reason, be-

cause there are so many different opportunities. If a person is fitted to render some worthy service in connection with it, in almost every city you will find a church that needs something of the type of work which you are prepared to render. That is a big consideration when you are picking out a life work.

Another consideration is that it is an institution that has lasted long enough to be stable. It is not a fly-by-night concern. It is not some fad that is here now, and by the turn of fortune will pass out of our midst. As long as you and I live, and for a long time afterwards, there will be an institution called the church, needing services of the type which you might professionally prepare yourselves for.

One other thing. The church enables any person who puts his or her time into it to capitalize the investments of the past. That is a tremendous asset, it seems to me. When you look at a church you are not simply looking at so many bricks and stones. You are not simply looking at a roster of names of one hundred or five hundred or fifteen hundred members. You are looking upon an institution into which have been poured energy, love, prayers, dreams, hopes, sacrifices, money, from generation to generation. When you come upon the scene you are in a position to capitalize all those contributions that have been made from the past. That is an immense asset, as I see it.

No other institution into which you can go enables you, with the same amount of training, to have direction of such a large voluntary group who will back you, as does the Christian church. It is one thing to be able to do something yourself. It is another thing to stand in a place of leadership where you can use scores and hundreds of others. When you come into the service of the church of Jesus Christ, you immediately become a director in the largest voluntary organization upon the face of the earth.

There is not any set of volunteers that can compare, I believe, either in size or in efficiency, for instance, with the group of people who work in the religious educational branch of the church.

If I had one life and wanted to make that life count for Jesus Christ and for the world as largely as possible, if I had the choice of two positions, one which paid me a large salary and the other which enabled me to put the same amount of time in, but also would enable me to direct the time and energy of scores of other people, I would rather take this position than the one with the larger salary. I believe its opportunity for influence would be vastly greater than the other one would be.

The Church and Other Organizations.

Again, I beg you to remember that if you put your time into the church of Jesus Christ as an institution, you will never have to ask yourself, "Is what I am doing going to count?" You will never have to ask yourself the question, "Is this worthwhile?" Because the church is the institution that assures the success of everything else that is done in human society.

I never have to beg anybody's pardon when I serve the church of Jesus Christ. It does not make any difference if the man who stands before me is president of the biggest bank, or the man who handles the biggest construction enterprise in the world. I never have to beg anybody's pardon while I am associated with the work of Jesus Christ, because I fall back upon the simple but fundamental fact that the things of life depend upon folks, and folks depend upon the character that animates them, and the character that animates them is determined by the ideals that enter into it, and the ideals that enter into it are the chief output of the church.

You will find a number of other institutions competing for your time with the Christian church. The social service society will come to you and ask you to become a member of its staff. Another institution will come and say, "Be a visitor for our group! Do this particular task!" I am not here to say that those other institutions are not exceedingly valuable. We can and must have hospitals. We can and must have organizations like the social welfare leagues. We must have innumerable fraternities, lodges, sororities, and others that have a touch of the fraternal, a tinge of the mutually helpful in them. And many of those institutions come to young people today and say to them, "We will give you an

outlet for your social instinct. If you want to help, here is the institution through which you can serve!"

I am not here for a moment to say that you must not serve in other institutions. On the contrary, I say that you should find ways and means of serving them, too. But the church of Jesus Christ is the institution that is the predecessor of all these other institutions.

If you raise any question upon that particular subject, ask yourselves why it is that most of the organizations that have for their object the ministering to the body and the mind and the social well-being of a community, most of those institutions have been parented in a Christian country. Few of the so-called social service institutions ever sprout in the midst of paganism. They sprout in the soil saturated with the teaching of brotherhood that grows out of Christianity.

When you serve the church of Jesus Christ, in a real sense you are underwriting every institution in the community that has for its objective the serving of your fellow men. Therefore, a person who works for the church of Jesus Christ is working for every other good institution. When they work for the church of Jesus Christ it does not mean that they should serve any faith exclusively, but they can at least feel that they are never doing a second-rate task.

Divine Resources.

There is one other thing I want to refer to, and that is: no other institution on God's footstool offers you as free and untrammeled opportunity to capitalize the divine resources of the past and the present as does the Christian church.

As Franklin long ago understood the mystery of flinging that kite into the air to ascertain how the resources of a dark cloud could be brought down and harnessed to man's need, so it is possible for human beings to reach up and bring down the power of God into the souls of men. But no institution offers a person either the same facility, the same training, the same freedom or opportunity to capitalize those resources as does the church of Jesus Christ.

The church is a divine institution, in the sense that it has at its disposal divine resources to equip those who minister through it.

I would not have you get the impression that I think that people who serve the church are the only ones who minister in the things of God. But I do say that, speaking of it as an institution. For instance, suppose you serve in the public school, suppose you serve as a stenographer or a secretary, are you free to take hold of divine resources and minister them directly to the souls of men as you would be in the church of Jesus Christ?

Let me say this word to you who are looking forward to social service as one of the lines that is distinctly attractive to you! More and more, as we work along social service lines, we become conscious of the fact that what troubles folks is not primarily a financial condition. It is not primarily even a physical condition often. Poverty rests back not always upon lack of money, not always upon lack of opportunity, not always upon bad heredity, not even upon lack of good health. Poverty often is an indication of a lack that is far deeper than any of those social ills. There is in man both the material and the spiritual, and sometimes a spiritual lack, a spiritual discouragement, a sense of uselessness in the midst of needy humanity is back of the loss of a job and loss of money.

More and more we recognize that the social worker who can bring not only a sense of the best social methods, not only the resources of adequate financial backing, but a ministration in terms of soul, who can put a new sense of eternal resources back of the soul and send the discouraged person out into life with a new grip on the things that matter that will enable him to stand upright, that combination is the most wholesome and marvelous combination for the producing of social results today.

So I say to you who are thinking in terms of social welfare work, that the church offers you every opportunity for social ministration that you can get anywhere else, and it offers you something more than that. It offers you an opportunity to capitalize every resource which God Almighty puts back of the soul when it attempts to struggle up out of the mire of despondency and stands upon its feet in self-dependency again.

Two Specific Opportunities.

I want to refer to two specific opportunities that to my notion are challenging.

One I merely refer to: that is the opportunity which the church summons you to on its firing line out yonder in the mission field.

Can there be any place on the face of the old world today that is more challenging than the Orient? If there has been a time in all human history when nations were being changed, when revolutionary ideas were flung into those tremendous areas of the world's population, this is the time.

Did you ever try to realize that over yonder in Japan there are sixty million people, in India 330,000,000, in China 440,000,000? In those three races there is more than a third of the world's population. For the most part they have been lying quiet and dormant through the centuries. Now that whole fabric of human society is tumultuously upheaved by tremendous conceptions which never dawned upon them before.

Read "The Christ of the Indian Road" by Dr. Stanley Jones! Read also of the tumultuous effects of the new conceptions in China and Japan, and then come back and say to me that it would not be a thrilling thing to have some part in the reshaping of those civilizations, a part in those new and marvelous events that are taking place in the Orient!

The church, when it says to young people like you that there is a great opportunity in the mission field, is calling you to marvelous places in the world's work, to places in which empires are being made.

Again the church has just entered a new era into which young women can enter, to my notion, in better fashion than any of the rest of us. I refer to the field of religious education.

I believe that there is opportunity for hundreds and thousands of the most thoughtful and devoted young women who will prepare themselves conscientiously and adequately to enter that field today. The church, with its thousands and millions of people, is reviewing its relationship to the particular problem of religious education.

The Protestant churches have been, for the most part, geared to take care of the older people first and the children last.

Dr. Albert W. Beaven of Rochester, N. Y.

They are only now waking up to the fact that that is utterly unstatesmanlike and unwise, and in the light of that awakening they are changing their entire program, and in the changing of that program they need careful guidance. They need the wise judgment of the type that I believe young women are peculiarly fitted to give. And why do I believe that? Because there is an element in woman's nature that enables her to be a patient and capable teacher. Almost by instinct she knows better how to deal with the child mind than does the man, and there is an element in her personality that enables her in the average church to keep close, on the one hand, to the highest ideals of real education, and on the other hand, to the child and its heart.

A good many men go into religious educational work, but the tendency is, if he is good, that a man dedicates himself to the theoretical part of it, and in the average church tends to drift away from actual contact with the child and with the mother and with the home.

The young woman who goes into religious education seems to find it possible to maintain those two contacts, her contacts with professional, progressive thinking and at the same time with the mother and the home and the child.

To my notion the future of religious education as a profession in the church belongs to the Christian young womanhood of America. I challenge you young women who are looking for places of opportunity to think through that particular call now as an opportunity for your life service.

Youth and the Church.

May I say another thing to emphasize that point?

We desperately need in the church today people who are young enough to sympathize with young life and hold it, so that young life shall be conscious that the church is interested in it as young life.

You young people are conscious that we are changing psychologically from rating children as young old folks, to the place where we rate them as individuals when they are even children. No longer do we look at them, and say, "You are going to be something by and by." We say, "You are something now." We no longer rate you in terms of a future adult. We rate you as youth, and we believe that as youth you have something to give to the kingdom of God.

The church, for the most part, as I say, has been geared to think of its youth and its childhood as people who would amount to something when they got older. Now, we need folks who can think in terms of youth, and who can enable the church to understand its youth and keep in touch with its youth, and capitalize the thing which youth has to give to the church.

The people who manage the church of Jesus Christ,—and for the most part those are the ministers and the professional workers and the officials that happen to be in office at a given time,—desperately need the point of view of you young people. I say that with no particular criticism of the church, but simply because we are caught with this older situation upon our hands, and are trying to find our way through the changes that need to be made. Over and over again you will find a situation like this: a church managed by people 40 and even 50 years of age, in the official places of leadership, dictating the policy of a given church.

All sorts of factors in life are competing for the support of young people. Evil bids for their support: there is no question about that. The forces that have evil for sale present their wares to youth today just as attractively as they possibly can. There is not an invention that can make the wares of evil more attractive which is not capitalized by the purveyor of evil to make his wares attractive. Over against that we find that the churches, which have God to place before young people, which have good to sell, present their wares in old-fashioned forms, in hackneyed terms, and in methods that are so antiquated that the young people are bored even to listen to them. That is an unfair disadvantage for goodness. It is an unfair advantage to give to evil.

It is my conviction that goodness is susceptible of just as interesting presentation to youth as is badness. I do not believe it is fair to young people to have them stand face to face with life and have evil presented as interesting and good presented as though it were something which would bore them to tears if they undertook it. One of the reasons why the profession I have referred to is so exceedingly attractive to me is just that. It would enable you to help us solve that problem, to make youth realize that the Christian life is the most interesting life and the most fascinating life that there is upon the face of the earth; that the kind of fun the Christian can have is the kind that enlarges and expands, and when you have it you have no sense of shame, and your ability to enjoy a thing increases with the use of it. Whereas, in the other path, the fun which is supplied by the forces of evil is the kind that carries its own drawback. Every time it is used it diminishes the ability to enjoy it. The more you use it, the less fun the thing is.

We need you young people in the councils of the church to help us solve certain other problems that are heavy upon us. Take the mood of competition between the different denominations in the church! I do not believe that we are ever going to wipe all denominations off the slate. I do not believe, even if you young people went into the church, that you could wipe them all off, but you could help materially to reduce the number we have now.

Likeness to Christ.

The other problem to which I want to

refer for a moment is that we need in the church today you young people to help throw into the church's thinking a sense of the fact that the church is here not so much for the purpose of perpetuating its beliefs or its organizations as it is for the purpose of bringing people into likeness to Jesus Christ in their personal life. Keep that clearly before your minds! I am not interested in perpetuating the church as a creedal institution. I am not interested in perpetuating the church as an organization. I happen to be a member of the Baptist church, but I am not interested in perpetuating the Baptist church as such, primarily.

A church that can produce people that are like Christ is the church that I am interested in, and any church that cannot produce people who are like Jesus Christ has something desperately deficient about it. I am not interested in propagating that sort of an institution.

Let all the counsel and all the leadership you give to the church be directed to that big central thing, to love Jesus Christ and try to live like him! Then you are building an institution that is worthwhile.

The one argument that the world cannot get away from is the witness of a person who lives like Jesus Christ. When we debate our differences, the world is nauseated. When we debate about creeds, the world gets bored. When we debate our organizations, the world is not interested. But when a man or woman lives like Jesus Christ, the world says, "Stand still, and look at that!" They cannot get away from the life that is hid with Christ in God. If you are going into the church, particularly if you are going into the service of the church, remember that you measure your own life and you measure the life of the institution you serve by the simple question, "Do I live like Jesus Christ, and am I helping by my service to produce folks who are like Jesus Christ?"

BOYS AND GIRLS OF RURAL AMERICA.*

Rev. James McConaughy, Litt. D.

This is a fitting time and place to speak of Christian work for country boys and girls. This summer is the 40th anniversary of my first contact with Mr. Moody's work at Northfield. In August of 1886 I spent a week at Mount Hermon, teaching the college students the personal work methods which we had developed in winning young men in the old Central building of the Young Men's Christian Association at Fourth Avenue and Twenty-third Street, New York. Summer after summer I came back to teach Bible courses, until in '91 Mr. Moody asked me to take up the work of teaching the Bible in the schools he had planted here at Mount Hermon and Northfield.

There for 21 years I taught the young people, many of whom came from country homes to go forth after their training into the life of our larger towns and cities. Thus they were repeating the experience of Mr. Moody himself, a village boy. He threw his life into the large cities of the English-speaking world, but he ever kept his keen interest in the boys and girls of rural America. He knew their life, and he never grew away from it.

For the last 15 years it has been my privilege to work directly for them as editor of publications of the American Sunday-School Union. Through the 200 missionaries of that oldest of Sunday-school societies I have learned, not merely by correspondence but by meeting them annually in their training conferences and by working with them on their fields, much about the boys and girls who live in our outlying rural sections beyond the reach of Christian churches. Both their numbers and their needs are great.

The statement is made—and I believe it to be reliable,—that there are in our great land 69,000 rural communities in which there is no provision whatever for the Christian education of boys and girls. Our missionaries, making their way into such communities, report a startling condition of ignorance regarding the Bible and Christian truth on the part of boys and girls who are intelligent and capable, and whose future is full of possibilities. Their reports indi-

* Northfield General Conference, 1926.
Dr. McConaughy is editor of publications of the American Sunday-School Union.

Rose Bud Union Sunday School celebrating the Fourth of July. This Sunday school changed the sentiment of the community so that Sunday baseball was changed to Saturday afternoon. Five years after organization it had grown from 18 to 85.

cate that there are millions of children in Christian America who never heard a sermon, never attended a Sunday school, never saw a wedding or a funeral conducted by a Christian minister.

An American Sunday-School Union missionary in Arizona knows of community after community in which the bodies of the dead are laid in the grave without any religious service because there is no one in the community able even to make a prayer. He himself is sent for again and again for such service. He tells of one such burial where, when the people gathered around the open grave, someone said:

"Is there anyone here who can make a prayer?"

A little child replied: "I can," and when she was permitted to, she repeated the familiar child's prayer, "Now I lay me down to sleep."

A missionary in another state, visiting a home for the first time, after friendly conversation asked if he might offer prayer. After he had done so a little boy in the group said to his mother:

"Mom, what was that man cussing about?"

He knew no use of God's name that was not connected with cursing.

In many of these rural communities there is much of denominational bigotry and narrowness, but in a multitude of them will be found intelligence, thrift, and sound common sense.

We hear much today about the failure of the country church to hold its own under modern conditions. One, at least, of our strongest Protestant denominations is seeking to meet this situation by bringing country people to town churches. This is an undertaking which may be viewed with sympathetic interest, but our experience indicates that country people must be reached where they live, and that their local relationships must be utilized to bring them together, both in wholesome social contacts and in religious life. A century and more of experience in the work of the American Sunday-School Union justifies the conclusion that to reach rural people religiously an agency is needed that (1) promotes local responsibility, (2) provides an intelligent and inspiring supervision, (3) furnishes an appropriate literature, and (4) adapts itself to changing conditions. Such an agency the American Sunday-School Union has proved itself to be.

The first word in its title, "American," stands for its national character. It knows no dividing lines of North and South, East and West. Its work today, as in the past, is carried on in practically every state of the Union.

The second word in its title, "Sunday," emphasizes its influence in holding the Christian sabbath. The rural community in which there is no Sunday school, no provision for religious instruction, is practically certain to lose its Sunday. The Saturday night dance and Sunday baseball become controlling and demoralizing features in its life. The Union Sunday school unites such moral and religious elements as exist in the community, promotes wholesome social activities, and, to the extent to which it carries on a successful work, changes the whole atmosphere of the community life.

The third word, "School," emphasizes the type of religion which it introduces. It is evangelistic, but evangelistic based on the teaching of truth.

The fourth word, "Union," emphasizes its

interdenominational character. Mr. Moody expressed his own position by saying that he would like to write after his name the word "Christian" in large letters, and under this the word "Congregationalist" in small ones. A single county in Indiana, largely rural, is reported to have in its borders churches representing 29 denominations, and most of these are feeble. Divided in such a way as this, our Christian forces fail to make headway.

The American Sunday-School Union has since its organization in 1817 had its headquarters in Philadelphia, our greatest Sunday school city. Its century and more of service has seen our nation grow from nine millions of people to much more than one hundred millions. During all that period the Society has organized on an average more than three new Sunday schools for every working day of every year of its history. Into these it has gathered nearly six million people, most of them children. It has always been a pioneer agency, leading the way for evangelical churches to follow it. Every year some fifty organized churches grow out of its schools. These are connected with a score of different denominations, the choice being made entirely by the people themselves. It commissions some 200 missionaries, many of whom have had ministerial training and are ordained, but many others of whom have come from teaching or from business, trained by their practical experience in Christian work to give their lives to this union service for the boys and girls.

Each missionary has one or more—in some cases as many as a dozen,—counties assigned to him as his field. It is his business to know religious conditions, and especially to discover outlying rural communities where no religious work is being done. These he visits from home to home, gives attractive literature to the children, sells or (if necessary) gives Gospels, or Testaments or Bibles, awakens sentiment in favor of a Sunday school, and when possible organizes one. Then that school becomes one of his responsibilities, and by correspondence, by visitation, and by uniting it with other rural schools in a group organization, he fosters its development.

The publication work of the Society cooperates with its missionary work by furnishing a Sunday school literature which is union, evangelical, and adapted to rural needs, and by providing books that promote Christian life in rural homes. Its periodicals have an annual circulation of more than two million copies, and they go, without exception, into every state of the Union.

The Society believes in conversion, and on an average more than 5000 persons annually, both young and old, make public confession of Christ under its influences. The best testimony to its work is found in the fact that people that know it best are its steady supporters by prayer and gifts. More than twenty-five thousand givers all over the United States contribute annually in smaller or larger sums.

Now, if its work is in advance of the church, where are its schools held? Chiefly in public school buildings, consent for the use of which is usually readily obtained from the proper officials. Hundreds of schools are held in abandoned churches, where support is not obtainable for a pastor, but where the people themselves, with the encouragement and help of the Union missionary in the region, carry on a useful Sunday school. Hundreds of others are held in public halls, farm homes, and even in box cars, brush arbors, and similar makeshift places. Where the work prospers better facilities are secured, abandoned churches are made habitable again, or chapels are erected.

These general statements can be abundantly illustrated by incidents from the field, and I give a few of which I have had personal knowledge.

Attending an all-day group gathering of Union Sunday schools held in a small mining village in southern Ohio, I was talking at noontime with Missionary Liggett, whose headquarters were in Athens. He told me about a mining village which was in sight from where we were standing. He had made a house-to-house canvass of it, finding 248 children in 75 Protestant homes, of whom 202 had not been in a Sunday school as often as once during the preceding year. He found no one in the community willing to lead, or even able to teach, but he enlisted some workers in Athens, eight miles away, who agreed to help if a Sunday school were started. Then he had a petition signed by

68 heads of families, asking the school board for the use of the schoolhouse for a Union Sunday school, but the school board, under the influence of one strongly anti-Christian director, refused permission. He did not, however, let the matter rest there. At the next election those who favored the Sunday school were able to bring about a change in the school board. Permission was then granted, and a school with an enrolment of seventy or more was started. The next winter special meetings were held, resulting in a considerable number of conversions, and under missionary supervision the school has gone on with helpful influence in the community.

Primary Department in session at a group gathering of rural Sunday schools near La Plata, Mo. Over a thousand in all were present.

At Antelope Grove, on the Niobrara River in northwestern Nebraska, I met some 400 people at a group gathering of Union Sunday schools located in Dawes County. The Sunday school lesson for the day was taught in different groups,—Primary, Intermediate and Senior,—teachers learning by observation better ways of teaching than they had known before. Addresses on Sunday school themes appealing to rural workers were made both by pastors and by Sunday school workers. Wth concert recitation of Scripture, songs, etc., the schools themselves participated in the program. As we rode away over the prairie at twilight toward the railroad point some 50 miles distant I asked Missionary Marts how many of the 400 people present had been awakened to Christian interest through his work in connection with the Union Sunday schools he had planted and developed. The farmer who was driving us, himself converted through this work, and the missionary carefully considered their answer, and agreed that one quarter of those present—say a hundred people,—would be a conservative answer to my question.

Missionary Boyd, of Trinidad, Colo., in one year sold 22 organs on his field to use in substituting "sings" for the Sunday night dance which had flourished to the exceeding harm of the young people.

In the Black Hills of South Dakota a missionary's wife has enrolled 147 babies on her Cradle Roll, keeping personal touch through the little ones with the homes in which they belong.

In California, at Berkeley, another missionary's wife has during the past year enrolled 600 new members in the "Union Bible and Prayer League," by which the Society promotes daily Bible reading and prayer in country homes.

And so I might go on with many an illustration if there were space for them. But I have said enough to show how much

need there is for Christian people everywhere to be interested in our rural boys and girls, and to show also that one of the most practical and effective methods of helping them is through the union Sunday school.

In the past few years a new method of work has been rapidly developed, the Daily Vacation Bible School. It has been proved that this method of work for the children in vacation time is every bit as possible in the country as in the city, and through a two-weeks school, with strong emphasis on Bible teaching, and accompanied by evangelistic and Bible teaching work for adults, a most fruitful agency in reaching country fields is being developed. Institutes for the training of teachers and special literature adapted to these rural schools are features in the work. Several hundred such schools have been held during the past summer in a dozen or more of our Northern, Western, and Pacific Coast states, and this new line of service is only in its beginning.

The work that I have been describing would certainly have its strong appeal to Mr. Moody, for he was a great believer in the Uniform Sunday school lesson as a method of Bible study, in giving the Bible its true place in education, and in the evangelical gospel and the emphasis on conversion for which the American Sunday-School Union stands.

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—IV.*

Rev. James Moffatt, D. D.

I have spoken of the teaching of Jesus on the love of man for man. As we saw, Jesus laid down the duty of love to one's neighbor, love to one's neighbor even when he becomes an enemy, even when he deliberately attempts to injure one's personal life. That is where Jesus transcends the teaching of the Old Testament.

In those times the Jews in Palestine were widely exposed to this malevolent temper. It is entirely unhistorical to imagine that the loneliness of the Jew and antipathy to the Jew are the result of Christian persecution. It existed in the days of Jesus, and was one of the main forces against which he had to contend in his gospel.

In the days of Jesus the Jews were in a state of semi-religious and racial feuds. They hated the Samaritans. They scorned the Greeks, with whom they had to do more or less business. They hated the Romans, who were their liege lords. They looked down upon tax gatherers as pariahs. They hated the Galileans, the common people, as being inferior to their religious level.

The churlishness among the Jews was a byword among the people who were often attracted to their religion by its monotheism and morality. We are to keep that in mind when we think of the teaching of Jesus directed against this spirit of contempt and exclusiveness.

That spirit which permeates so much of the teaching of Jesus for his own countrymen, "Thou shalt love thy neighbor as thyself" and "Thou shalt love thine enemy," implies that Jesus lays stress upon the contacts of personal life. He showed this love not only by words, but by deeds. His own attitude to tax gatherers and to disreputable people, two classes that were degraded in the eyes of society and religion, was a practical illustration of his own teaching.

When the Pharisees criticized the attitude of Jesus to these classes, remember they criticized it not because it was too high! They did not say this ideal is too high for human nature. Their objection was that it was dangerous and irreligious, that it said the Pharisees should condone sin, that it stripped religious principles of penance and ritual and tithes, which to the spirit of the Pharisee were the extreme spiritual devotion to God.

Jesus maintained that this generous, dauntless attitude of life was the will of God, and carried that out not only in his words, but in his deeds.

Now, friends, in concluding this section upon the synoptic teaching, I want to ask you again the question that we had in relation to God's love for man in the synoptic

* Northfield General Conference, 1926. To ministers. Not revised by Dr. Moffatt.

Dr. Moffatt is professor of Church History at United Free College, Glasgow.

Gospels: Why is it that there is so much more said by Jesus upon love between man and man than upon man's love to God? Jesus rarely speaks of love to God, but often of love to our fellow men. The reason is not because Jesus could assume that love to God was instinctive, but because the deeper expression for the relation of the soul to God was faith. Faith, or doing the will of the Father, is the favorite expression of Jesus for the attitude of man towards God.

"A true love to God," says Martin Luther in one of his great sentences, "a great love to God says from the heart, 'Lord God Almighty, my Creator, do with me what thou wilt! It is all the same to me. I am indeed thine!'"

That is, love to God is shown by trust, according to Martin Luther, which is precisely the point of Jesus. Faith, including reverence for God, faith that sets God's will before us as the supreme standard for life, faith that courageously rejoices in the will of God as he meets us with his care and claims, that is for Jesus the fittest expression of our relation to God.

Of course, we cannot speak of loving God exactly as we love one another. When you analyze the meaning of love you can see that its relation to our fellow men is much richer than its relation to God can ever be.

We cannot speak, for example, of loving God with a love that answers to the plea of forgiveness, with a love that offers help in trouble, with a love which has the motive of making another's life grow and develop. The generous and protective elements that enter so much into practical human life are absent from love to God. Love to God implies a contentment with him, acquiescence in him as our end and all, and a devotion to him which does not enter into our love for our fellow men.

And love does not necessarily imply the humility which is so marked a feature in the teaching of Jesus upon the relation of man and God. No, faith for Jesus is a deeper expression than love, faith meaning insight into the reality of God who is love, and trust in God's gracious purposes of good will. And yet Jesus does not say religion is faith in God and love to man. He speaks sometimes in direct, simple Old Testament language about loving God with all one's heart and soul and mind, and one's neighbor as oneself. That is important, because it proves that Jesus does not reduce religion to humanitarian feeling. He does not substitute moral beneficence for worship.

Religion and Morality.

"Thou shalt love the Lord thy God, and thy neighbor as thyself." The love of one's neighbor or of one's enemy, devotion to God's ends in their lives, is vital to our religion. It is the obvious and usual method of expressing our love for God, and there can be no other love for God, Jesus teaches, which is not related to the duties of charity, forgiveness and patience.

Nevertheless, Jesus carries on the duty of love to God as a devotional responsibility. It is bound up with private prayer. Jesus has a distinct and definite place for worship in his religion. Some one asked me yesterday what was the best book on the atonement. I said the greatest Scottish book was McLeod Campbell's—which book was written half a century ago,—upon the tendency which has grown today, namely, the tendency to resolve religion into morality. McLeod Campbell half a century ago in Scotland noted the change coming, the change that he called the tendency to resolve religion into love of man for man. He said that the teaching of religion that is not morality,—he was referring to some perverted forms of evangelical faith in his own day,—the teaching of religion that is not morality has led to the teaching of a morality which is not religion. In our own day, said he, we find men raising higher and higher the bond that unites man and man, and a waning of the bond that concerns God and man. Whereas, he says, in early Christianity man's relation to God was as truly the practical interest of life as was man's relation to man.

The difficulty which is today met in all directions, the difficulty of adjusting the religious life and moral service, was felt before Jesus, or at any rate in the days of Jesus, by the greatest thinker of Judaism, Philo of Alexandria. Philo, in commenting on the Ten Commandments, pointed out that the first four commandments express our duty to God. The fifth commandment unites love to God and love to

our neighbor: "Honor thy father and thy mother." It unites the first table of the Decalogue to the second. Now, says Philo, observe this connection with the Decalogue. There are some people, he says, who concentrate upon love to God, and they are filled with such a sincere yearning for the deity that they say good-bye to all other interests and ties. Others, he says, think that the main duty of life is care for other people, and they devote themselves to associations with their fellow men, and neglect duty to God. The second class of people we might call philanthropoid people, who have the love of humanity. The first class we might call philantheoid, God-lovers. But, says Philo, these people are only semi-good. The people who have a reputation in both departments are perfect.

Philo saw the danger of letting them pull apart, but he had no power of holding together love to God and love to fellow men as a unity, because love to God, in Philo's teaching, means a high mystical rapture which occasionally comes to people, hence there is no organic connection between the mystical love of God and moral love for fellow men. Love to God, according to Philo, although necessary, is not a lasting mood of the soul which instinctively produces love to others.

In the teaching of Jesus it was. God was to be loved by men, Jesus taught, not so much in nature as in human nature, in the practical relationships and duties with which our life is surrounded. That finally implies, of course, the relation of God's love to sin.

Christianity, as Jesus taught it, is ethical, but it is a religion. To love one's neighbor as oneself carries the duty of loving one's enemy. Jesus says, Copy your Father in heaven! He sends his sunshine and rain upon the unjust and the just, upon the good and bad alike. That does not mean an attitude of moral indifference. Nature makes no moral distinction, Jesus pointed out. The rain and the sunshine come to the crops of the churlish farmer just as much as to the crops of a generous farmer. Saint and scoundrel seem to fare alike in point of fair climate. Well, a cynic might say, that proves that nature has no moral care. But Jesus is speaking about the truth of God in a poetical way. He infers from that not that God is oblivious of moral distinctions, but he sees in it a proof of God's simple generosity. Jesus looks upon nature with the poet's and the prophet's eye, with an eye to its blessedness. He says rain and sunshine are not confined to the deserving, neither is God's goodness, but he sees in God also a power of blessing that requires moral affinity and that deals with moral difficulties. Over and again Jesus points out that trust and obedience are necessary to receive God's gracious and perfect gifts: that is, God's goodness is not indiscriminate.

God's Love in Relation to Sin.

The relation of God's love to sin in the question of loving one's enemies is extremely important. I want to say a word upon it before we pass on.

We must set aside, to begin with, the interpretation which has been favored in some quarters that Jesus taught indifference to insults on the ground that the world is soon to come to an end: the eschatological interpretation. Jesus told his disciples to abstain from retaliation, say these scholars, to let the insulting opponent alone, simply because it was not worthwhile. He taught supreme indifference to human insults. Why claim your rights? Why bother to retaliate? It is not worth while. In a day or two the end will come. Eternal justice is at hand, and these petty and transient troubles will be a thing of the past.

In the first place, that is to read into the Sermon on the Mount what is not there. Jesus does not say it is not worthwhile to retaliate. He says it is not worthy of you, it is not worthy of your character and position towards God. Secondly, he does not merely say to abstain from retaliation, but he makes the positive demand, Love your enemy, love your neighbor! You must not regard these persons as merely the background of your life. You must look at them with Christian love, which is devotion to the ends of God in human personality.

There is only one faculty of love in human nature. We are extremely apt to regard divine love as a special stop-organ kind, but the love that binds the soul in devotion to God is the same emotion or affection that responds to human relationships.

Positively, one of the best ways of be-

lieving in the love of God, God in his love to us, is to experience human love, and human love is specially given not as a trial, but freely, love that overleaps the barriers of desert and merit. And Jesus lays that as a duty upon his followers that they are to help others to believe in God's love as they love men themselves.

Then, negatively, we also know how treachery is apt to shake the foundations of religious faith. An experience of falsity or cruelty or injustice at the hands of a fellow creature is extremely apt to break up the whole religious foundation of life. The supreme example of that is that beautiful tale of George Eliot, "Silas Marner," where you have a weaver who loses his faith in God for years just because he had been badly treated by a fellow member of the congregation. It is a wonderful story of how a man's faith in God depends upon the faith in his fellow creatures. That is why Jesus insists so often upon the perilous danger of being a stumbling-block. To make faith difficult for other people, to shatter the belief of a human nature in goodness, is for Jesus one of the most diabolic sins in the world. That explains his passion and intensity in denouncing hypocrisy and all forms of deliberate temptation in life.

The point here is, you see, that love to God and the experience of God's goodness are inseparable from the ordinary experiences of human nature, and Jesus lays stress upon that. Therefore Christian love, according to Jesus, is far more than being just on good terms with people. It is not simple friendliness. There must be an individual interest. All true love to our fellow men must be like the love of God, taking the initiative. You must pray for the persecutors. You must bless them that curse you. Then, secondly, in the case of an offender, you must take the first step. It is not enough to wait until the offender apologizes. You have got to bring the importance of the sin home to him: which is a difficult thing to do in a Christian spirit. Thirdly, in the case of trouble you have to search out the offender. That is, Christian love has to recognize that there is a moral discipline and a moral initiative, just as in the case of God's love, the aim of Christian love being to make people conscious of what they mean to God. We can realize the moral order in which they and we are set together of the Father. Often they forget that. Therefore, the sphere of Christian love is not confined simply to people who require our charity and help, but includes people as moral personalities, who often fail to realize the opportunity and the meaning of human life, and even when they do not recognize that for themselves it is the function of Christian love to develop it in them and to awaken them, if possible, to what life means.

One of the best illustrations of that is in the case of Paul, where, hesitating for a time in Asia, waiting with his company, he receives through one of the company one night a confession. Perhaps it was Luke who saw in a vision a man of Macedonia saying to him, "Come over and help us!" Paul saw in that the divine mission, and they went over. Gentlemen, did Paul find a deputation from Macedonia waiting on the beach to receive him? Not one. Nobody knew of Paul. Nobody at first wanted Paul. He had to awaken a desire for God, the latent capacity for God, in Macedonia. He did that because he loved God and loved his fellow men.

That has often to be done, and done particularly in connection with moral offences.

There is one passage in the Gospels that I want to call to your attention this morning, because it bears upon Christian love in relation to moral offences. That is the remarkable passage in Luke 17, a passage which in itself seems to have little initial sequence.

It has three separate sections. Jesus said to the disciples, "It is inevitable that hindrances should come, that offences will come, but woe to the man by whom they come! Better for him that a millstone were hanged about his neck and he were cast into the sea than that he should prove a stumbling-block or a hindrance to one of these little ones!"

That he said to a disciple who was just beginning his vocation. That is a stringent and stern word of Jesus. Then he proceeds to say:

"Take heed to yourself, watch yourself!"

Offences mean hindrances thrown in the way of other people who are willing to be-

lieve, things that make it difficult for people to believe in God.

What is one of the greatest obstacles to religious faith? Jesus at once went on to say that one of the things that makes it most difficult for other people to believe in God is the unforgiving spirit. Take heed to yourself! If your brother sins, if your brother trespasses against you, the first duty is to rebuke him, check him. That is not for many of us an easy thing. Some of us would do anything rather than rebuke some one who has wronged us. We may withdraw into ourselves in a kind of proud aloofness, or we may say, "We will wait until he is sorry, and then we will be quite willing to forgive him." But Jesus says you must check him, you must tell the man he is wrong and what he has done wrong, which is an extremely difficult thing to do in a spirit of love, because you are apt to lose your temper when you are doing it, and to pose as injured. If he repents forgive him, and even if he sins against you seven times a day, and turns to you seven times saying, "I repent," you must forgive him. That is, you must repeat your forgiveness even though your patience is sorely tried, even though the man says, like a child, "I am sorry," and then, like a child, does it over again. You must repeat your forgiveness. That is a searching test of the Christian spirit. It must neither condone sin, nor be vindictive.

These words of Jesus seemed to the disciples so startling that they at once said: "Oh, well, for this kind of life, for this high demand, we need a great deal more faith! Give us more faith! Increase our faith!"

Startled and dismayed by the demand, the disciples imagined that this uncompromising requirement of Jesus involved an extra supply of faith.

Jesus did not regard it at all as a pious question, "Give us more faith!" He said, "If you have any faith at all, you are able to do that." If you had faith as a grain of mustard seed, the tiniest seed, you would say to that mulberry tree, "Be uprooted and planted in the sea!" and it would be done. You could do the most difficult thing in the world if you had the least faith,—one of the most difficult things being this forgiveness.

The disciples, when they heard that, thought: "Well, that is a difficult task, and if it is so difficult and honorable it is very meritorious!"

You are told in the first place that the thing is hard, and then you say it is too hard for you. Jesus says it is not too hard for you, and then you feel, "Well, if I can do that, I have really earned an order of merit!"

You have earned nothing by that! It is the standing order of faith.

Jesus then tells the parable about the farm. Which of you, with a servant out plowing or shepherding, will say to him when he comes in from the field, "Come at once and take your place at table"? The farmer will rather say to his man, "Get something ready for my supper! Wait on me until I eat and drink, then you can eat and drink for yourself!" The ordinary habits of a small Oriental farm. A man has one servant. The servant has done a day's work in the field, and the master tells him, "Now, come and get my supper ready before you get your own!" The man does it, of course.

Jesus asks: "Does he thank the servant for doing his bidding?" Of course he does not. The servant does not expect to be thanked. It is all in the day's work. Jesus adds, "So with you and your duty of forgiveness! It is the same with you when you have done all your bidding." We are just servants. We have only done our duty.

Forgiving others, which seems so hard, is simply the duty of faith, the ordinary standing requirement of the Christian vocation. It is not an achievement for heroes. It is a requirement for the rank and file of Christianity.

That is what Jesus teaches. The habit of generous pardon is one of the ministries of Christian life. It is a commonplace of genuine Christianity. The one difficulty of practising it is that, especially in our modern day, it pays people to pretend repentance. It is possible to trade upon charity and the forgiving spirit, and the danger that many people feel is that the generosity is abused.

The Moral Quality of Love.

Nevertheless, difficult as it may be, and prudent and wise as Christian love must be, the primary duty is that love to our fellow

men, according to Jesus, must take account of human sin and deal with personalities around us as personalities which require to be disciplined, forgiven, rebuked, checked and led, as it were, under orders, and human life has a responsibility for that. That is where the moral quality of love comes in. Jesus bids men love and pray for their enemies, but when the enemy seeks to thwart the interest of life, when the enemy is out to hurt other people, then the duty of Christian love is to safeguard others and check the power of that evil.

There is a positive course of duty in our Christian love, which Jesus speaks of as he challenges men to avoid laying stumbling-blocks for the weak. There is a sanitation of society that is required of Christian love. The enemies of life who corrupt the young by their writings, people who make a trade of pandering to the lusts and the immoral practices of their fellow creatures, all forms of deliberate deterioration of human society, are not objects for Christian love. The resentment drawn out is moral indignation, which is akin to the severest teaching of Jesus against those who misrepresent him in morals and duty.

Jesus never enjoins an easy-going kindness, but he always teaches that love has its own sanctity. The consciousness of what human life means to God makes us all the more careful of what it means to God in other people's lives, and that is why Jesus prefers to speak of loving one's self and one's neighbor rather than being holy. Holiness in those days had come to mean avoiding contamination rather than any definite fulfilment of God's orders, and Jesus brushes aside the negative for the positive. He believes that the Christian spirit, which is devoted to God in the interest of our fellow creatures, will and must safeguard its own purity.

There are sacrifices, gentlemen, that no one has any right to ask from us, and that we have no right to make. God's love does not compromise itself by condoning evil, and human life, human love, must have an ethical conscience. There is a good illustration of that in Shakspere. In "Measure for Measure" the problem is that a foolish young fellow has been arrested for a crime. The judge offers to let him off on condition that his beautiful sister yields herself to him. That is the tragedy of the play. The young man is cowardly enough to want his sister to do it. She resisted temptation, much as she loved her brother. She would do anything for him, but she could not sacrifice her womanhood, and she does not. That is an example of the ethical conscience of love.

Again, an equally apt illustration from the other side is where there are sacrifices which it is not wise to make. One of the most cruel and unkind things that can be done to people is, sometimes, to lavish help upon them. The most notorious case is the unwise care that some people take of their children, exercising no discipline over them, giving them all they want in the way of money and everything. Later in life, if they ever become conscious of goodness, they have a reckoning with their parents.

You get the supreme expression of it in Balzac's novel, "Le Père Goriot." There is a father who has great wealth. His two daughters have risen in the world and make marriages with aristocratic Frenchmen. They get into the fast set. They live by their father's money, and he, with a kind of fond foolishness, proud of his daughters, his eyes shut to their moral dangers by the glamor of their happiness, lavishes money upon them until the money ruins the two girls. It is all done out of ignorance, but the theme in the story is that the man ought to have held back his money. The foolish love that lavished the money on the girls is not the right kind of love. Had he loved wisely and truly he would have disciplined his daughters and so saved them from the disasters that overtook them morally and socially.

Therefore, love has certain restrictions and standards, and nothing that can be done through love, or expected from love, must be allowed to infringe or deteriorate the moral quality of the personality.

Love and Service.

In conclusion, let me remind you that the heart and center of the teaching of Jesus upon love is that love to God is inseparable from love to one's fellow creatures. The religious attitude towards God must throb side by side with the loving service, helpfulness, thoughtful, intelligent devotion to the

interests of our community and our church.

It is quite true to say that this kind of love cannot be commanded. There has been a great deal of foolish discussion whether you can command love. People have associated love with liking. You cannot command people to like one another. You can command them to love in the Christian sense if to love one another is to see the ends of God in actual personality. We have often got to put constraint upon ourselves, to discipline our minds and wills, and in that sense to keep before us the divine order that binds our love to our fellow creatures. That is where the test of Christian love comes in. It is easy to sing about love to one's fellow creatures in hymns. The test is in practical life.

In one of Vinet's books he comments upon the phrase in the 1st Epistle of John, "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" Vinet had been suffering from some of the sectarian troubles in Geneva, where Swiss piety was, in those days, in a sour and hard condition. He said, "Friends, it is just the brother one has seen whom it is so difficult to love."

True, but that is just where the test is. Jesus chose to make brotherhood the test of his religion, the moral test, and it is a test that can only be met and fulfilled in the practical relationship of life as it is ordered for us.

(To be continued.)

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

20054..	$10 00	20055..	1 00	20056..	4 50
20057..	1 00	20058..	1 00	20059..	2 50
20060..	6 00	20061..	2 00	20062..	2 00
20063..	1 00	20064..	2 00	20065..	5 00
20066..	2 50	20067..	10 00	20068..	1 00
20069..	3 00	20070..	8 00	20071..	2 00
20072..	2 00	20073..	25	20074..	26
20075..	1 10	20076..	5 00	20077..	2 00
20078..	2 00	20079..	2 00	20080..	5 00
20081..	2 00	20082..	4 00	20083..	5 00
20084..	2 00	20085..	1 00	20086..	5 00
20087..	5 00	20088..	3 00	20089..	2 00
20090..	2 00	20091..	1 00	20092..	2 00
20093..	3 00	20094..	5 00	20095..	2 00
20096..	2 50	20097..	1 00	20098..	3 00
20100..	2 00	20101..	1 00	20102..	1 00
20103..	1 00	20104..	1 00	20105..	7 65
20106..	2 50				

Receipts to December 21.

Dan Crawford's Work, Congo Belge.
20099..$20 00

Dr. Grenfell, Labrador.
20107..$ 5 00

Bible Institute Colportage Association, Chicago.
20108..$ 1 05

Next Month.

The Bible. Dr. John Gardner of Riverside, Cal.
The Bible as a Book of Culture and Religion. Dr. Harry P. Dewey of Minneapolis.
Seven Wonders of the Bible. Rev. Melville A. Shafer of Wrentham, Mass.
Prayer. Charles Inglis of London.
What Is God Like? Dr. James I. Vance of Nashville.
Ephesians. Miss Grace H. Hamilton of Baltimore.
From An Old Love Letter. Dr. Avery A. Shaw of Brooklyn.
Doctrine of Love (Cont.). Dr. James Moffatt of Glasgow.

After Many Days.

Gentlemen:

A copy of your magazine of date October 1919 accidentally fell into my hands. It is by far the best magazine of the kind I have ever seen. Do you still publish it? If so, please enroll me as a subscriber.—From an Illinois pastor.

INDEX OF TEXTS IN THIS NUMBER.

Ex.4.2 113	25.14-30 141	Gal.2.20 ..146
Deu.8.10 ..146	26.41 ...147	5.13-25 143
32.12 ...147	Mk.3.31-35 145	Eph.3.8-11 109
Ps.32.12 ..147	9 to 16 ..148	4.1-6 ...143
43.3 146	11.22 ...147	5.25 to 6.4
103.2,3 ..146	Lu.9.56 ...146	142
126.6 ...146	10.39 ...148	Phil.2.3 ...148
148.8 ...105	12.15 ...148	4.6 147
Prov.4.23 146	17 130	Jas.2.18 ..147
Is.30.18 ...148	24.29 ...146	1 Pe.4.10,13
46.4 147	Jn.1.42 ...106	147
53.6 108	3.16 149	2 Pe.3.12 146
62.6-12 ..145	Acts2.42 ..143	1 Jn.4.20 133
Mt.5.13-16 142	12.5 146	Rev.5.13 ..147
5.44,45 ..129	Ro.6.11 ...148	22.17 ..146
9.35-38 ..144	10.9 147	

We recall the fine story of the Methodist lay preacher who took as his New Testament lesson the 21st chapter of the Revelation of St. John. Once he had entered upon the list of the twelve gates he made heavy work of it, with the beryls, and the jacinths, and the chrysoprasuses, but there was a moment when his eye lit up as though now he saw his way. Finally he announced with a beatific countenance which was probably a mingling of physical relief that his task was over and also a genuine rapture over the assured prospects of his church throughout eternity:

"And the twelfth a Methodist!"—Dr. John A. Hutton.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

The Work of the Church.

Building for Religious Education, by Henry Edward Tralle and George Earnest Merrill. Century Co., New York. 187 pages, illustrated. $2.

We must speak in superlatives of this book, it is so well done in its contents and mechanical make-up.

It starts with a conception of a threefold functioning of the church organization of today,—worship, fellowship and recreation, and religious education. Each function is so distinct that it requires its own special facilities. Hence a "church" today must have a group of facilities, not a mere preaching auditorium.

And so with the furnishings. The new psychology and new pedagogy demand conveniences and comforts undreamed of even a few years ago. One chapter contains 38 "Suggestions," from the site and the architect through boiler rooms, drinking fountains, kitchenettes and storage rooms to parking space.

And beauty must be combined with utility. The chapter on "The Church Auditorium" is worth the price of the book in its setting forth of certain principles of construction to get the utmost spiritual returns.

All the practical problems are dealt with: classrooms, fellowship hall, procedure in building, financing, etc. Then, in the last chapter, photos and ground plans of a dozen church building groups, new and remodeled, are reproduced. These, by the way, are all in the East and South. We notice the omission of reference to the city commercial block type of church.

The book is the latest expert word on its subject.

Church Administration: A Survey of Modern Executive Methods, by William H. Leach. George H. Doran Co., New York. 302 pages. $2.

Mr. Leach is a specialist in his line, being founder and editor of the paper "Church Management" as well as a Presbyterian minister.

The new emphasis on the executive capacity of the minister has produced a number of important studies in this field, most of them volumes of personal experience by men who have developed some particularly successful work. This book is of a different sort. It is a practical discussion of the philosophy and technique of church administration, drawing material from the methods of many ministers and many churches. It is a composite study of the work of church administration in all parts of the country, the leading subjects of discussion being the minister as leader, the church services, special programs, publicity and administrative details.

The abundance of illustrative material used in the book makes it a cyclopedia of practical suggestions and up-to-date information for the minister and his officers.

Curriculum of Worship for the Junior Church School (A), Volume II, by Edna M. Crandall. Century Co., New York. 364 pages. $2.

A year ago the author prepared a volume for the first year in the junior church school. This book is for the second year, and a third volume will follow: but only one book is to be used in the department each year.

The proposed service is in two parts, memorizing and worship. The Contents provide a hymn or psalm or other portion of Scripture for memorizing, and a subject for worship, for each Sunday from October to June, with directions how to elaborate the same and conduct the service.

Programs are also given for general services, Memorial Day, and Acknowledgment Day, by which is meant public acknowledgment of Christ as one's Saviour.

Points for Emphasis: A Vest Pocket Commentary on the International Sunday School Lessons, 1927, by Hight C. Moore. Southern Baptist Sunday School Board, Nashville, Tenn. 256 pages.

Tenth annual volume of a S. S. lesson help we have not seen before.

Three to five pages are given to each lesson, including Setting and Survey, Text and Outline, Notes Analytical and Expository, the Lesson of the Lesson, Bible Light, Titles and Topics. The author seems gifted to invent catchwords and epigrams.

In addition to the usual extras this book gives a list of the International lessons for 1928.

Religion and Morbid Mental States, H. I. Schou. Century Co., New York. 217 pages. $1.25.

This book, which seems to be the first of its kind, is a translation from the Danish. It consists of lectures delivered at the University of Copenhagen for the benefit of students for the priesthood.

The author is a physician who is a specialist in the field with which he deals. In six chapters he discusses the relation of religion to various abnormal mental conditions,—melancholia, manio-depressive insanity, incurable forms of insanity, nervousness, and mental degeneration. The fourth chapter is given to religion as a cause of insanity.

Under each topic he gives an account of illustrative cases which he himself has observed. This, in addition to the perfect clarity and simplicity of the style, makes the book of special value to an audience, which, from the medical point of view, consists of laymen.

The author is throughout sympathetic

with the men who have the care of the religious life of people, and his aim is to help them in their important and difficult task. So the book should be helpful to most pastors.—W. O. S.

Varieties of Adolescent Experience, by E. Leigh Mudge. Century Co., New York. 134 pages. $1.75.

Adolescence is, possibly more than any other, the critical period in life, and hence is worthy of the most careful and discriminating study. It is too often treated as though it were just one kind of thing for all, a sort of tunnel through which youth has to pass, with little to see or say meanwhile, but with certain vague hopes that all will come out right in the succeeding adulthood. This little book, written in popular language, does not go deep into the problems of the teen age but it has value because of its insistence on the individualistic and variable aspects of adolescence.

After uttering a warning against the use of adolescent classifications as other than convenient means for the study of youthful development, Dr. Mudge proceeds to the brief—rather too brief,—discussion of such topics as self-discovery, the adolescent egoist, the shifting complex of impulses, sex, the imagination of youth, influence and suggestion, moral and social development, and varied religious experiences. The treatment of these subjects is vivified by the report of actual cases of variation in the experience of young people. The author's conclusion is that there are important pedagogical corollaries for every psychological principle that these cases reveal.

His little book will find its niche in the libraries of students of adolescence, and prove helpful particularly to live Sunday school teachers.—C. A. S. D.

What to Preach, by Henry Sloane Coffin. George H. Doran Co., New York. 189 pages. $2.

Five lectures delivered last year in the theological seminaries of Scotland, and in several institutions in this country. Their topics are Expository, Doctrinal, Ethical, Pastoral and Evangelistic Preaching.

Dr. Coffin is president and professor of Pastoral Homiletics in Union Theological Seminary. For 21 years he has been minister of a leading New York Presbyterian church. His experience in these positions and in the larger field of conventions and college pulpits amply justify his speaking on the theme of this book.

Women's Class in Action (The), by F. Harvey Morse. George H. Doran Co., New York. 298 pages. $1.75 net.

Why didn't we think of it first! We have not seen a book on this subject before.

Obviously there is room for a volume that tells all about organizing and carrying on a women's Bible class, including "Service Activities," "Keeping the Numbers Coming," "Developing the Social Instincts," "What the Librarian Can Do," "Advertising the Class."

The author is from Missouri, and shows how to do it successfully.

Religious Education.

Evolution and Religion in Education, by Henry Fairfield Osborn. Charles Scribner's Sons, New York. 240 pages. $2.

A polemic book, by a man who has no superior in America in his understanding of science and his ability to unfold the meaning and applications of evolution. He is also, we believe, a sincerely religious man. For these two reasons his views deserve respectful consideration, if not adoption.

In Dr. Osborn's opinion "religion and science will unite to control the future of mankind. This will be a simplified religion" (probably he means theology,) "and a reverent science." At the same time this noted scientist, who is a "Doctor" many times over, and the president of the American Museum of Natural History, has no sympathy with the Fundamentalist attempt to limit expressions of scientific opinion, and a part of this book reproduces his arguments in the Scopes case, in controversy with Mr. Bryan and others, his debate with the Great Commoner being conducted, on both sides, with model courtesy,—a good example to other disputants.

Dr. Osborn declares that he has a supreme inclination "for the truthful education of the youth of America." He agrees with Mr. Bryan that truth is truth, and must prevail, but finds it in another quarter. His book includes a series of addresses, some of them hastily dictated to meet emergencies, dealing with such themes as "Evolution and Daily Living," "The Credo of a Naturalist," "The Case for Human Evolution in 1925" (does he mean a cross-section of its apologetic?), "Convincing Evidence of the Geologic Antiquity of Man," and "A New Basis of Creative Evolution." The special drive is in two converging directions, as the distinguished author views it,—the teaching of evolution in the schools and the restoration of religion to the schools.

Some of us might be better pleased if evolution in the schools were presented as perhaps a probable explanation, but by no means a proved fact. It is this cocksureness of the evolutionists to which we object. Many of the educational textbooks of the day are shot through with evolutionary hypotheses. The theory becomes extremely tenuous and doubtful when extended to social and political relations. Dr. Osborn is on safer ground in keeping to physical investigations. His able book may be answered, in part, but it cannot be ignored.—C. A. S. D.

Integrated Program of Religious Education (An), by W. A. Harper. Macmillan Co., New York. 152 pages. $1.75.

A helpful little book, which, construing religion as a way of life, and religious education as a process by which boys and girls are to be taught to live for one another and unto God, attempts to sketch an integrated program for this important cause, which will mark a distinct advance on the miscellaneous methods and detached agencies that now characterize much of the half-intelligent work of the churches for the young. This the author—who is president of Elon College,—seems to think is the highest form of "union effort," affording the best prospect for the realization of oneness among all followers of the Lord.

What Dr. Harper calls a "veritable pyramid of obligations" rests upon the churches to avoid over-organization, duplication of effort, wasteful overhead expense, and inadequacy of leadership. The advance is to be made from coöperation to correlation, and from that to integration.

The radical ground is taken that all the power to prepare a program of religious education should reside in a single board. Indeed, it is argued that the ideal system would be to reduce the supervision of the activities of the churches to three agencies, a General Educational Board, a Board of Missions, and a Board of Publication. This would mean the scratching off the present list of many names for organizations now employed. Undenominational or interdenominational agencies might then devote their attention to the special work of experimentation, research and erection of standards. The integration would apply to curriculum, expressional and community programs, publishing work, leadership training, home life, and the budget.

There is certainly food for careful thought in these suggestions.—C. A. S. D.

Sermons and Essays.

Brightening Cloud (The), by Russell H. Conwell. Judson Press, Philadelphia. 56 pages, with frontispiece. $1.

Dr. Conwell expands the story of the blind man in John 9, and divides it into six chapters or episodes. In the first he pictures the man's birth, and the mother's horror when she perceived the babe was born blind. Through a life of beggary to the Pool of Siloam, the examination by the religious leaders, and his triumphant knowledge of the Messiah the story is pursued.

It is a pleasing popular treatment of one of the grandest episodes in the career of Christ.

Chimes and the Children: Talks to Children, by Walter Russell Bowie. Fleming H. Revell Co., New York. 156 pages. $1.25.

The book title is that of the first article, and it reveals the character of the contents: talks to children, 45 in number, each about three pages long, based upon objects or anecdotes that contain appropriate messages or afford frames for the gifted preacher's teaching.

This is the fourth of Dr. Bowie's volumes of this type.

Growing A Soul, by Matthew T. Andrews. Judson Press, Philadelphia. 143 pages. $1.25.

Fourteen addresses, of which the first, based on 1 John 3. 2, gives title to the book. A wide variety of themes follows, including a closing chapter on "The Fifth Gospel, or The Catacombs in Rome," always pulsing with intimate personal religion.

Dr. Andrews is a Baptist pastor in Texas.

Essays Catholic and Critical, by Members of the Anglican Communion. Macmillan Co., New York. 542 pages. $3.25.

These essays, thirteen in number, written by leading men in the Church of England, cover a large field of inquiry, including the origin of religion, Christian theology, the authority of the Bible and of the church, the incarnation, resurrection and atonement, the sacraments; also some aspects of New Testament criticism and the historical background of the Church of England. They are specially designed for members of the Anglican communion, and naturally the Anglican church and her sacraments are exalted above that of Rome on the one hand and Protestantism on the other.

The writers of the essays are defenders of the faith, opposed to Modernism, conservative in their thinking, and thorough churchmen. They vary in their viewpoints. Some accept the results of higher criticism far more than others, but all agree in the historical trustworthiness of the New Testament. To discuss them in detail is impossible in a brief review. Enough to say that these essays are of a high order as to scholarship and intellectuality. The contributors have "nearly all been engaged in university teaching in recent years, thus being brought in close touch with the vigorous currents and cross currents" of modern thought. "Each author has been encouraged to criticize every essay, and all criticisms have been considered before any essay assumed its final form." In a way, then, we have something of a consensus of opinion representing the conservative scholarship of the Church of England.

The book is a valuable addition to any library.—S. C. H.

Great Southern Preaching: Vital Christianity as Interpreted by the Sermons of some of the Leading Contemporary Exponents of the Gospel Message in the Southern States, edited by Charles

M. Crowe. Macmillan Co., New York. 280 pages. $1.75.

"Great Southern Preaching" is an attempt to interpret the spirit and power of the contemporary Southern pulpit. It contains 22 sermons by some of the leading living preachers of the Southern churches. It only pretends to be representative, for there are many other preachers of equal power and distinction in Southern pulpits. Five of these are Baptists, five Methodists, four Presbyterians, three Disciples of Christ, three Congregational, and two Protestant Episcopal.

It is hoped that the present volume will adequately reveal that the contemporary South is living up to the legacy of pulpit tradition that is hers by inheritance.

Harnessing God: Messages with a Method, the Way to "Abounding Life" for Spirit, Soul and Body, by Paul Rader. George H. Doran Co., New York. 110 pages. $1.25 net.

Nine Biblical addresses, full of revival zeal and inspiration. The first, Harnessing God, has Matthew 11. 29 for text, and works out the idea that man cannot harness God, though he has ever tried to do so in his religious systems. God in Jesus can alone harness himself.

Highways of the Heart, by George H. Morrison. George H. Doran Co., New York. 268 pages. $1.50.

Sixty short homilies by this year's moderator of the United Free Church of Scotland, one of the greatest of living Scottish preachers.

These brief expositions first appeared in the "British Weekly." They have all the beauty of insight and expression which so characterize Dr. Morrison's sermons.

Many Mansions: Sermons on the Future Life, by John MacNeill. George H. Doran Co., New York. 224 pages. $1.60 net.

The author is not the Scotchman John McNeill who has just gone to Los Angeles, but a Baptist pastor in Toronto.

Here we have 12 of his Sunday evening sermons on as many aspects of the life beyond, including questions of personal identity, our Lord's return, a second chance, etc.

Message of F. W. Robertson (The): An Anthology, arranged by F. G. Frost. Fleming H. Revell Co., New York. 148 pages. $1.25.

Six hundred brief, pithy and invigorating extracts from F. W. Robertson's effective sermons, each excerpt being directly applicable to the life of today. The titles and the Index and the lists of sermons, addresses and lectures at the end increase the book's value to ministers and other Christian workers, and the book as a whole forms an extremely helpful and inspiring volume for stimulating devotional reading.

Mystery of Painlessness (The): An Appeal to Facts, by Frank Ballard. Fleming H. Revell Co., New York. 95 pages. 75 cents.

This discussion of the problem of suffering has a religious or Christian foundation, but is mostly carried on in the physical realm. It is a hard subject on which to be definite.

Radio Talks to Young People, With Questions and Answers, by Daniel A. Poling. George H. Doran Co., New York. 268 pages. $1.60.

The 20 addresses in this book were delivered before the Young People's Conferences held Sunday afternoons in the Marble Collegiate Church, New York, under the auspices of the New York Federation. The attendance was large.

At the close of each address an opportunity was given the audience to ask Dr. Poling questions: the questions and Dr. Poling's answers are here included with each address. They make a pretty good index to the things today's young people are thinking about, and are by no means confined to the religious field, but invade politics and everything. These questions and answers are indexed.

In the Introduction William B. Miller, executive secretary of the Greater New York Federation of Churches, discusses the history and opportunity of religious broadcasting.

Soul of Religion (The), and Other Addresses, by John Castleberry. Fleming H. Revell Co., New York. 192 pages. $1.50.

Fifteen textual sermons by a Cincinnati Christian minister. The title sermon is on Micah 6. 8.

Of Missionary Interest.

Ecuador: A Story of Mission Achievement, by W. F. Jordan. Christian Alliance Publishing Co., New York. 130 pages, illustrated. $1.50.

The opening chapters of this vivid book describe the foothold that Protestantism got in Ecuador through the work of Rev. W. E. Reed, a former Y secretary who went there with his wife in 1897, and persevered through persecution and difficulties until the work was well established. The book also contains the story of the author's own experiences in Ecuador as secretary of the Upper Andes agency of the American Bible Society.

Mr. Jordan, whose recent death is such a loss to aggressive Bible distribution, gives the reader a good general grasp of the historical and political conditions of the countries he writes up as well as of the religious conditions.

New Japanese Womanhood (The), by Allen K. Faust. George H. Doran Co., New York. 164 pages, with frontispiece. $1.50 net.

The author has been in Japan some 25 years, and for half that time has been president of a woman's college: hence personal familiarity with his subject.

His purpose is to set forth the evolution of Japanese womanhood from the old ideal to the new woman. The industrial age is responsible for the transition, Dr. Faust says. He also traces the effect of modern education, ancestor-worship, and the family system, and shows the relation of women to the fine arts, law, politics, and society.

There is deep value in such a study, but it serves further as a suggestion of what is likely to happen in the evolution of woman in China, India, Turkey, and other lands.

Oldest Christian People (The), by William Chauncey Emhardt and George M. Lamsa. Macmillan Co., New York. 141 pages. $1.25.

A brief account of the history and traditions of the Assyrian people and the fateful history of the Nestorian church.

Dr. Emhardt is secretary for the Near East of the National Council of the Protestant Episcopal church, and Mr. Lamsa is a native of Kurdistan (Assyria) and field representative of the American branch of the Archbishop of Canterbury's Assyrian mission. Between them they have told in brief about all there is to tell of the living remnant of the Assyrians, their ancient history, Nestorianism, the rise of Islam and the Arabian conquest, down through the advent of modern Christian missions to the horrible massacres by the Turks in 1925 and the recent adjustment of territory between Turkey and England which seems to give the Assyrians another chance to live.

Story of Missions (The), by Edwin E. White. Friendship Press, New York. 223 pages. 50 and 75 cents.

New and revised edition of a readable account of the capture of the Roman world by Christianity, the conversion of Europe, the evangelization of the New World, the winning of America, and the unfinished task in the whole world.

It is not a history of missions, but what is told is typical of the whole missionary effort.

A five-page Bibliography lists the best available missionary books.

Through Teakwood Windows: Close-up Views of India's Womanhood, by Ethel Cody Higginbottom. Fleming H. Revell Co., New York. 129 pages, illustrated. $1.25.

The multitude of friends of Dr. Sam Higginbottom and his wife will welcome this collection of stories from the pen of Mrs.

India's Young Womanhood.

Higginbottom. They all tell of happenings in her own experience of over 20 years in general missionary and leper work at Allahabad. They speak of the tragedies of Indian girlhood and womanhood, and of the dreadful scourge of leprosy, but ever there is the gospel of grace and liberty and healing, and the helpful ministry of the servants of Christ.

Young Hearts in Old Japan: Japanese-American Interpretations, by Maude Whitmore Madden. Fleming H. Revell Co., New York. 159 pages, illustrated. $1.50.

Eight chapters of human interest stories of experiences of the author in her missionary contacts. From the first word to the last the interest never lags. Several photos add to the interest.

Religion.

Outline Introduction to the History of Religions (An), by Theodore H. Robinson. Oxford University Press, New York. 244 pages.

A chart entitled "A Phylogeny of Religions" shows at a glance how from the unknown conceptions of "proto-religion" animism is supposed to have emerged. Totemism, fetishism and polydemonism are in the next generation, and from these evolve all the rest, including Christianity, which descends from polydemonism through local or tribal monolatry and Judaism. This is the author's theory, and it is worked out with the scholarship and skill of the school to which he adheres.

Religion in the Making, by Alfred North Whitehead. Macmillan Co., New York. 160 pages.

The author of these Lowell Lectures for 1926 is a mathematical-physicist of world-wide reputation, many times "doctored," who latterly has turned from the philosophy of physics to general philosophy. In his

book "Science and the Modern World," which some think was the greatest contribution to metaphysics since Bradley's "Appearance and Reality," he sought to reconcile the facts and theories of science with the poetic and religious intuitions of mankind. The practical religious interest—albeit in quite abstract and difficult language,—is further explicated and defended in this brief treatise.

The discussion is divided into four Parts,—Religion in History, Religion and Dogma, Body and Spirit, and Truth and Criticism. The following statements may give some idea of the author's style and procedure:

"The great rational religions are the outcome of the emergence of a religious consciousness which is universal, as distinguished from tribal, or even social"; "The dogmas of religion are the attempts to formulate in precise terms the truths disclosed in the religious experience of mankind"; Religious experience "consists of a certain widespread, direct apprehension of a character exemplified in the actual universe. Such a character includes in itself certain metaphysical presuppositions"; The universe "is through and through interdependent"; "The world is at once a passing shadow and a final fact. The shadow is passing into the fact, so as to be constitutive of it; and yet the fact is prior to the shadow"; "The topic of religion is individuality in community"; "The universe shows us two aspects: on one side it is physically wasting, on the other side it is spiritually ascending."

Dr. Whitehead's conclusion is that the present type of order in the world (with which he is modestly content to treat,) has arisen from an "unimaginable" past, and trends to a like unimaginable (we are glad that he does not say unmanageable) future. What remain, therefore, are two principles,—"creativity, with its shifting character ever determined afresh by its own creatures, and God, upon whose wisdom all forms of order depend."

We would like to hear a little more about this God (is he not personal?), but we are thankful for this vigorous and original exposure of mere materialism, and emphasis upon a vital and organific way of conceiving the world and man's relation to it.—C. A. S. D.

Various Themes.

Back to the Home, by David William Ferry. George H. Doran Co., New York. 142 pages. $1.50 net.

Sunday evening addresses that developed much interest in the audience. There are seven chapters, explaining what constitutes a home, the mutual relations, what the children mean, etc. The best friend of the home is declared to be religion, and a number of enemies of the home as so stated in answer to letters sent to numerous persons are discussed in the last chapter.

Day after Day: A Manual of Devotions for Family Use, compiled and arranged by Harold McA. Robinson. Presbyterian Board of Christian Education, Philadelphia. 110 pages. 75 cents.

In 1919 Dr. J. Wilbur Chapman compiled a manual of devotions like this. After the lapse of seven years it has been felt that a new series is in order.

There is a page for every day for 13 weeks, containing a Scripture reading and an appropriate prayer, the author's name being given. There are also four pages of prayers for special occasions in family life.

Anything that promotes home piety is to be welcomed.

Dr. W. E. Orchard.

Foundations of Faith—III, Ecclesiological, by W. E. Orchard. George H. Doran Co., New York. 192 pages. $1.75 net.

Everyone who knows Dr. Orchard knows what to expect when he speaks on the church. This collection of 12 chapters begins with "The Holy Spirit and the Church," and follows the history of the church through apostolic, Romanist and other channels. Such phases as the holiness, unity and authority of the church are considered. The sacramental system, the Eucharist, and ritual in general are also discussed. Three closing chapters deal with the church in relation to the social order, internationalism, and humanity.

Dr. Orchard knows that he has a disputatious subject, but he asks that critics shall read him and formulate a better solution of the situation if they can.

Eight Ways of Looking at Christianity, by Granville Hicks. Macmillan Co., New York. 141 pages. $1.50.

A stag house party is assembled, embracing a Roman Catholic, a Fundamentalist, a Modernist, a Unitarian, a religious scientist, an agnostic scientist, an English instructor (the narrator of the incident), and an art-

ist. They sit around the fire and discuss one religious problem after another, two or three leading the discussion, the others interjecting a question or remark now and then. By this literary device the author burns over the problems of authority, the church, the Bible, the kingdom of God, Jesus and the church of today, the social gospel, science and religion, the future of the church, and similar hackneyed topics.

"We didn't get anywhere," the book concludes, "but each of us learned something new, something he can utilize in his future thinking. . . . . I cannot look unmoved at the spectacle of the disintegrating church. When I must leave my life work, who will carry it on? Not you young men, for you have broken with the church."

It is a sorry outcome, and hardly justified by facts.

Royal Partnership, by M. E. Melvin. Fleming H. Revell Co., New York. 87 pages. $1.

A thoughtful and spiritual book on the subject of property, business, the world's work and the work of Christ in the world. Dr. Melvin approaches the topic of stewardship from a distinctly fresh and invigorating point of view. Unfettered by preconceptions or stereotyped forms of thought, he deals with stewardship in terms of a literal financial partnership with Christ. It is a book likely to be read with absorbed interest by the business man who values success, either in material or spiritual things.

At the end a number of questions are given on each chapter, designed to promote further thought and study. There are generous quotations from other books.

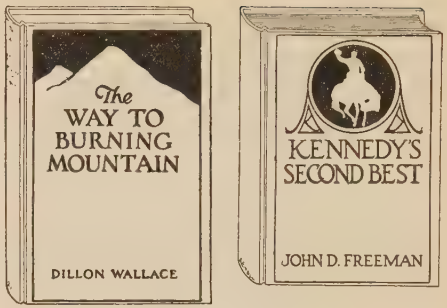
Short History of Marriage (A), by Edward Westermarck. Macmillan Co., New York. 327 pages. $3.50.

A scientific treatise, dealing with marriage as a social institution in the strict sense of the term.

Dr. Westermarck has his own views and theories, in which he agrees with some and differs from others of the distinguished thinkers and investigators on the subject whom he quotes. Holding the evolutionary view of man's descent, he thinks that marriage "has most probably developed out of a primeval habit." We find no reference even to the Bible view of the creation and mating of man and woman, though Mosaic and other regulations are referred to in loco.

The successive chapters deal with the origin of marriage, the frequency of marriage and the marriage age, endogamy (which forbids marriage with anyone outside the group or tribe), exogamy (which forbids marriage with anyone of the same kin or name), marriage by capture, consent as a condition of marriage, marriage by consideration and by the exchange of presents, marriage rites, monogamy and polygamy, polyandry and group marriage, the duration of marriage and the right to dissolve it.

In discussing all these aspects of the general subject the author combs over all that is known of habits and practices throughout the world and from the earliest times.



Revell Stories.

Biblical Studies.

First Page of the Bible (The), by F. Bettex. Lutheran Literary Board, Burlington, Ia. 89 pages. 45 cents.

A careful discussion in 11 sections of the stages in creation as set forth in Genesis 1, from "The Beginning" to "The Human Spirit." Scripture is taken at its face value, and one realizes afresh its dignity and its grasp. Many of the data brought forward could be further buttressed by recent discoveries in astronomy, biology,—indeed, in all branches of scientific research.

God's Code of Morals Applied to the New Day, by P. B. Fitzwater. Bible Institute Colportage Association, Chicago. 63 pages. 30 cents.

A condensed but comprehensive study and application of the Ten Commandments, thoroughly Scriptural throughout. Each chapter contains a subsection, "How This Commandment May Be Broken."

The booklet reproduces lectures given to students and in churches, and is the response to requests for publication.

Bible Dramas in the Pulpit, by Perry J. Stackhouse. Judson Press, Philadelphia. 153 pages. $1.25.

The author, who is pastor of the First Baptist Church, Chicago, values drama in the field of religious education, so he dramatizes Bible stories for his Sunday evening services. These are recited by himself alone, without costume or scenery. Eleven of them are in this volume: three on Joseph, one on Esther, the rest on themes from the Gospels.

Other than Biblical characters are sometimes introduced, and the dialogue is built upon the Bible stories, using the Bible language only incidentally. Naturally the author has gifts enough to make it go.

Business in the Bible, by W. G. Barnes. Vir Publishing Co., Philadelphia. 86 pages. 50 cents.

Here is an agreeable surprise! It is a compilation of references in the Bible to business occupations and transactions.

We find that about 60 occupations of men are mentioned, and 23 or more of women, as well as references to arts and crafts, mining, manufactures, building, buying and selling, judge's courts, etc. The book also lists references to wages, tools and implements, purchases and sales, means of transport, creditors and debtors, profits and losses, wealth, and related matters.

All this is novel, and is calculated to awaken new interest in the Bible in individuals and classes and even general audiences, for any one will sit up and take notice when the theme under consideration is something that is within the range of every one's daily experience. Young people should be thrilled to find the references to given subjects with the aid of a concordance.

Why Play? Some Play Experiences with Juniors in a Church School, by Edna L. Acheson. Presbyterian Board of Christian Education, Philadelphia. 39 pages. 15 cents.

Guidebook for Leaders of Juniors. Presbyterian Board of Christian Education, Philadelphia. 72 pages. 50 cents.

In the November issue of the Record, in a review of "The Truth about Mormonism," a reference was made to Joseph Smith, the founder of Mormonism, in denunciatory terms. Reference was made in the same sentence to Christian Science as the only other large original contribution to religion, but careful reading will not mislead any one into linking Mrs. Eddy with Joseph Smith in the denunciation.

STUDIES IN THE CHRISTIAN LIFE.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

February 6. The Practice of Christian Stewardship.

Matthew 25. 14-30.

Stewardship has become a familiar word in church life of late years. A steward is one to whom is entrusted certain of the affairs or interests of another. The term is used to designate the believer's relation to our Lord in the matter of his time, his faculties, his money, his all. These are not his own, but as in the parable he is only entrusted with them by our Lord, to use them to the utmost, subject to an accounting for that use.

The parable.

This parable has to do with the allotment of goods to his servants by an Oriental master ere he goes on a long journey, the trading during his absence, and the reckoning upon his return. It was a test of faithfulness in service, with consequent reward or rebuke.

The principle of allotment was: "To every man according to his several ability." Every servant received something. "Ability" is the measure of the natural faculties and experience.

The principle of reckoning was: good and faithful service.

The reward for this was twofold: larger opportunity and responsibility, and participation in the joy of the master.

The penalty of wicked and slothful conduct,—which did not consist in stealing or wasting the allotment, but simply in letting it lie idle,—was loss and exclusion. The third servant was careful to put the talent away in a safe place, according to the practice of the times; the master said he should have banked it and earned interest if he had not the ability to trade with it independently. His false views of his master were not accepted as an excuse for his do-nothingness.

Its teachings.

There is no call in teaching a Sunday school class to invent questionable significance for every detail in the parable.

Not a word is said in these verses about the interpretation of the parable, but the opening words, "For it is as when . . . ." (R. V.), throw us back to verse 1. Our Lord is discoursing about the kingdom of heaven (the heavens). See also verse 31.

The Son of man has allotted his goods to members of the kingdom of the heavens, in varying measure, according to ability. Whatever these goods or talents may be (compare Ephesians 4. 8-12; 1 Peter 4. 10), they are our Lord's, not one's own. Each receives as much as he can use. The gift imposes the duty and responsibility of making increase of it during the Son of man's absence. It is for doing business with, not for personal blessing.

He will come again, and when he comes he will call for a reckoning. The quality and motive of service, not comparative success or quantity of returns, are what count. Each man tells his own story. His future depends upon his present faithfulness and industry.

Men with unequal gifts may employ them with equal faithfulness and diligence, and so earn the same reward.

The man of least ability is watched as carefully as the others.

As you consider your life, have you this sense of stewardship in our Lord's service? Are you a productive or non-productive servant? Have your talents grown?

Are you one of the least endowed people? Are you doing all you can? Are you doing anything?

February 13. Making Our Homes Christian.

Ephesians 5. 25 to 6. 4.

The home is the headquarters of the family, which is the unit of society. To make our homes Christian we must (1) make the individuals in it Christian, and (2) also Christianize their relations with one another. Every member of a family has his place to fill in the making of a home.

Heathenism knows nothing of "home" in the best sense of the word. Indeed, few languages have an equivalent word for "home."

Paul is writing to church members, who are therefore believers. In the lesson verses he gives exhortations upon the relations of husbands and wives, and of parents and children. In both cases he would regulate conduct by reference to our Lord. It is this that has raised women and children to their proper place in the social order.

Husbands and wives, 5. 22-33.

Paul discusses their mutual relations on the high level of Christ and the church. Note, the relation here is not that of the church as Christ's bride, but as Christ's BODY (23, 28, 29, 30). Which explains the reference in verse 31 to Genesis 2. 21-24, where Eve is derived from Adam's body. This is the most expressive designation of union in Scripture: all other figures may fail. A servant may be dismissed. A friend may prove false. A bride may be divorced. A branch may be cut off. A temple may be razed. But the body cannot be severed from the head, and life remain in either part.

Write out a list of the respective duties or attitudes of husbands and wives to each other! Love, the prime duty of husbands, is urged five times, and a 6th time in giving Christ's sacrificial, purifying love for the church as a pattern. Submission as of an equal and as unto the Lord is the wife's first duty to her husband. Wives are not directly told to love their husbands, nor are husbands reminded of their authority: these things are assumed.

"Mystery" in Paul's vocabulary meant truth which had remained beyond man's knowledge, but which now is revealed. He is speaking of the relation of Christ and the church, not of human marriage.

Has anything occurred to change this revelation from God regarding the relation of Christ and the church, and the parallel relation of husbands and wives? May we say that changed social conditions have changed the relations of husbands and wives as compared with the first century?

If not, Paul's exhortations, so advanced for that era, must stand, and it is up to Christian husbands and wives to obey them.

In teaching this section to children perhaps the best thing to do will be to dwell on the supreme importance of LOVE in the home.

Parents and children, 6. 1-4.

Paul's word to children reëstablishes the familiar Mosaic commandment, but the word to "fathers,"—which may be taken today to include mothers too,—is new.

"Nurture" is discipline, training in action. "Admonition" is training by words of warning and encouragement. Children in Christian homes are not to be allowed to run wild, without restraint or direction.

The sphere of mutual relationship is again "in the Lord,"—a new type of life not visioned in the Fifth Commandment,—the Christian or Christlike way of living. Evidently Paul saw the possibility even among believers in those days of unruly children and provoking parents. But Christlike parents and a Christlike atmosphere in the home ought to insure the Christlike conduct of the children.

February 20. Serving in and through the Church.

Matthew 5. 13-16; Acts 2. 42-47.

Believers and the world, Matthew 5. 13-16.

Two homely figures of speech are here used by our Lord to explain the duty of believers,—salt and light.

Note the wide scope involved,—salt of "the earth," light of "the world." Lord Jesus had world vision in his gospel.

In each case the useful and the useless aspects of the figures convey exhortation and warning, respectively.

SALT is a preservative of good, and a check or antiseptic against decay and disease. It is a needful and tasty element of food for man and beast. So the believer should exercise a saving, purifying, savory influence in society. But if he has lost his savor of godliness and become insipid in character, he is of no use to Christ.

LIGHT illuminates (scatters darkness), reveals, implies the existence of fire back of it. Its nature or function is just to shine, to be seen.

So the believer should reflect Christ's light before men, the object being that his good works should glorify God. But if his light is dimmed or hidden, it fails in this object, it wastes its opportunity. "Admit, then transmit the light!" (Andrew Murray).

Query: By "light" did our Lord mean good works, or are good works the outward manifestation of light within?

Both figures may represent the silent influence of Christian character in society,—the savory life, the shining life. What would the world, what would your town, be without the influence of Christianity? Another Sodom!

What nowadays robs the salt of savor? What dims the light?

Day by day Christianity, Acts 2. 42-47.

Twice this expression occurs, "day by day" (46, 47). Once it refers to the daily life of the early believers at home and at church, the other time to the growth of the brotherhood through additions made by the Lord.

It is thought that we have here a picture of the early church for some years. Their steadfast continuance in religious exercises is emphasized (42, 46). The apostles maintained a powerful ministry. Living conditions were something like what occurs in non-Christian lands today when converts are few and persecuted by adherents of the religions they have discarded for Christ. Richer members voluntarily pooled their possessions to meet the needs of all the group. It was a new glad type of religion. Outsiders were favorably impressed, and day by day some were saved and added to the ranks of professed believers. Such a church always does attract outsiders.

Compare the spiritual condition of church members of that day, and the progress of that church group, with conditions today as to unity, gladness, praise, mutual love and generosity, etc.! Yet it is in and through the church that believers are best edified and trained for active Christian service. Nothing can take the place of the church.

February 27. Making the Community Christian.

Galatians 5. 13-25.

The home, the church, the community: we are enlarging our horizon. Next we shall vision the whole world in our study.

The way to make the community Christian is to begin with the individual. When he is a Christian, the next thing that follows naturally is for his contacts with others to be Christianized. But too often the various social, economic and civic relations in a so called Christian community seem to take no account of Christian principles.

Paul had learnt that Judaizers had gone among the churches he had founded in Galatia as they did at Antioch in Acts 15. 1, and had led some away from simple faith in Christ. So he wrote a letter to them to check this lapse and stablish believers in the simplicity and liberty of the gospel. It is the earliest expression we have of Paul's teaching.

At chapter 5 he begins certain practical exhortations concerning Christian morals.

The lesson portion introduces certain words and figures of speech which are hard to define,—some harder still to live out. Paul is dealing with man's personality,—not his body only, but his mind and spirit. As a temperance lesson it presents the picture of debased, sensual life over against the fine character produced by the Holy Spirit. Undeniably liquor is the promoter of all sensual sin.

Christian liberty not license, 13-15.

Emancipation from Mosaic ritual and external precepts does not mean casting off all moral restraint. The believer in Christ comes under new law, expressed here as the law of love, which fulfils every possible law, and more.

Flesh versus Spirit, 16-25.

What do these words stand for?

Paul uses "flesh" almost exclusively to stand for the unregenerate, carnal man; the whole body actuated by evil, depravity, inbred sin; the fallen self. Its nature can be judged by what it does (19-21).

Some spell "spirit" with a small s and take it to mean the higher part of man's nature as contrasted with the lower. The fight then is the familiar one between the best and lowest in a man's personality. Others consider that what is said of "spirit" is beyond what can be said of man's spirit, and spell it with a capital S as meaning the Holy Spirit.

One's "walk" is one's daily life. Give it into the control of the Holy Spirit, says Paul.

The things our physical nature does are clear enough (Goodspeed, 19-21), bodily and mental, and are as obvious today as in Paul's day. What the Holy Spirit produces in the believer is inner elements of character, Christian virtues, such qualities, indeed, as shone in Christ's own life (22, 23). They that are Christ's crucified the flesh and its propensities when they accepted Christ crucified as their Saviour and the path of the cross as their way in life. What is left is Christlike character. May the indwelling Christ reveal himself in us!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Interdenominational Fellowship through Christian Endeavor.

Ephesians 4. 1-6. February 6.

A certain war chaplain was once sent to stop a battery which by some mistake was firing into a company of men on its own side. Eagerly he put the spurs to his horse and galloped across the field, waving a white handkerchief and crying at the top of his voice:

"Cease firing! Cease firing! You are firing into your own men!"

He says he never sees bitter controversies between evangelical denominations without wanting to cry out: "Cease firing! Cease firing! You are firing into your own men!"

Such is the wordless cry of Christian Endeavor, demonstrated on the platforms of international Christian Endeavor conventions, where hundreds of men, with as many beliefs, have sat in perfect concord.

* * * * *

Look at the vast ocean currents distributing heat and cold, and the trade winds that carry our ships, and the waves and tides that wash our shores all uniting to bring blessings to mankind!

Suppose it were possible to build watertight fences through the ocean, cutting it up into small ponds; you know what would happen. Yet that is just what has happened in the ocean of Christianity by the inventions of mankind. Christian Endeavor has seen the situation, and has set about making gates in the fences, thus promoting amity through interdenominational fellowship. (Adapted.)

* * * * *

Last summer there was held at Indianapolis a Student Volunteer conference composed of both colored and white students from seven Southern colleges. Over 80 per cent of them were connected with Christian Endeavor societies. They banded themselves together to discover what the world needed of them. They called the band "The Fellowship of Youth for Peace."

A statement of their purpose reads:

"It will be our aim to let no interest of self, family, creed, class or race separate us from our fellow men."

Thank God, the youth of today are undermining the bigotry of yesterday! For as one has well said, "Bigotry is like the pupil of the eye: the more light you throw on it, the smaller it grows."

* * * * *

We came to America to get rid of the things that divide, to make sure of the things that unite.—President Wilson.

We are men by a more sacred bond than we are citizens. We are children of a common Father more than we are Americans.—Charles Sumner.

There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus.—Paul.

These are the beliefs that are actuating our youth today. These are the things that are helping to bring about the "unity of the Spirit in the bond of peace."

Expressing the Missionary Spirit.

Matthew 9. 35-38. February 13.

"I simply can't get interested in missions," said a young girl rather petulantly to her aunt.

"No, dearie," came the soft reply, "'tisn't expected you should—yet awhile. It is just like getting interest in the bank. You have to put in some money first, and the more you put in, the more interest you'll get. Just put something, time, money, or prayer, into missions, and you'll get the interest! Try it, dearie! Just put in a little something, for you are sure of interest!"

That's one way to cultivate the missionary spirit.

* * * * *

Rev. J. L. Moulton of Rahuri, India, just before he sailed to India with wife and three little ones, said:

"I do not mind the burning sun of the country, nor the separation from my loved ones here in America, for I know they want me to go, nor the isolation, nor any other hardships. I can face them all with courage, but what takes the life out of me, and what goes with me like a chain about my feet into the scattered villages that have never seen or heard the name of Christ, is the indifference of Christians in my own homeland. It is sometimes hard to shake the chain off. I know some are praying, some are giving, and some are going. I thank God for them, but how few they are, how few they are!"

* * * * *

Fifty years ago Hiram Bingham with his cultured wife went to the Gilbert Islands, then inhabited by a tribe of cannibals, "sullen, passionate, cruel, treacherous," as they were described by the navigators of those days.

At the 50th anniversary 30,000 Christian Gilbertese met to celebrate their emergence from savagery to civilization. All the pastors of those Islands had been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold; 2000 religious books are bought by the Gilbertese annually.

This is but the statistical expression of what one lone man and his devoted wife have done. It can be duplicated many times. Don't you covet such an expression of your life?

* * * * *

A certain missionary board had appointed man after man to undertake pioneer work in a new mission among the Indians, but all had declined. The youngest member, pastor of a large and flourishing city church, said:

"Let us have special prayer for guidance, then let each man write the name of the man best fitted for the work, regardless of the position he now holds!"

When the votes were read, all but one bore the name of this young pastor. A great protest was made by the board at such a sacrifice, but the pastor went home,

and told his wife, "You and I are to open up the new mission among the Indians." By proxy his church went with him.

One reason of the dearth of missionary spirit in some churches is, they have not expressed themselves in the gift of one of their members.

Our Duty as Christian Citizens.

Isaiah 62. 6-12. February 20.

Calvin Titus, the young American soldier who planted the Stars and Stripes on the walls of Peking, as he received for his bravery a West Point scholarship and a medal from Congress, replied:

"My greatest aim is to be a good American, and I want to prepare myself thoroughly to fulfil that aim."

He believed as one has expressed in these words: "What citizens need is a power that controls them, that they cannot control. That power is religion. Without it the best of us will vote as selfish interests dictate."

* * * * *

Dr. Henry Van Dyke tells of a wise and saintly old doctor, whom everybody knew and loved. Every election day he went to the polls in his carryall, the horses driven by an illiterate Irishman. The doctor would go in and vote the Republican ticket, then hold the reins while Pat went in and voted the Democratic ticket, invariably chuckling to himself as he came out and saying:

"Begorra, I nulligated the ould docther's vote!"

But did he? Don't you suppose the sight of a Christian steadfastly performing the unpleasant duty of holding the reins for an opponent to vote counted for righteousness far more than Pat's "nulligation" vote did? When character votes for righteousness, there's a vote that can't be "nulligated."

* * * * *

After the late war the French women visited the new-made soldier cemeteries near their village, and each woman took one grave nearest her own home, erected a wooden cross, wrote her name upon it, and below the name the words, "I accept." This meant that each woman would be responsible for keeping the grass green upon the grave of one soldier.

Our responsibility lies in our nearest duty. If that be the home, as it is now with thousands of Christian citizens, let us be faithful there! No duty can supersede that of making a Christian home, for through such homes "Christian citizenship" is made.

* * * * *

You may not be responsible for the sudden outbreak of an epidemic in your community, but you are responsible for the officers you elect to guard the health of that community.

Practising World Brotherhood.

Mark 3. 31-35; Revelation 7. 9, 10. February 27.

A young couple of New Jersey, Christian Endeavorers by inheritance and training, heard of International House, that beautiful home of Christian brotherhood recently established in New York for all races, and were thrilled by the news. In the words of the young wife:

"It was just more than we could resist."

And they didn't resist it. All winter they welcomed these foreign students by twos and threes for weekends in their Christian American home.

A costly venture for a young couple just getting on their feet? Yes, but their own verdict was:

"We never had such a wonderful time in our lives. The students brought so much that was new and interesting into our lives that we feel positively rich."

We do not have to even leave home to practise world brotherhood.

* * * * *

Speaking upon the subject of world brotherhood, Robert Speer tells us that the nations of the world are straining their eyes toward America, and seeing such acts as these:

A young Filipino university student turned away from a barber shop which has "no scissors with which to cut an Oriental's hair";

A cultured Chinese engineer and his wife, both ill with pneumonia and no American nurse willing to serve in a Chinese home;

A vice-consul from Italy searching vainly for a house to live in, because no one "wants to live near a foreigner," driven to one of the worst sections of the city to live;

Colored delegates to a conference forced to use freight elevators at the rear of the building;

A Japanese student saying: "Your creed is exalted, but your Western civilization is a nightmare."

* * * * *

What construction can be put upon Christian brotherhood when a foreigner returns to his country and prints in a leading newspaper, "The land of liberty, humanity and democracy is dead"; when a Japanese student on being asked if he was a Christian replies, "I was before I came to America"; when the strong exploit the weak, and use the strength of their wonderful racial gifts to build up great walls of separation; when an educated Asiatic Indian says, "When you American Christians ask me about caste in India I feel tempted to ask, What have you done with the red Indian and the Negro? You have not got over your attitude of caste toward them. Until you have solved the question here in America, you have no right to question India."

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

FEBRUARY, 1927.

TUESDAY, 1st. *Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities! Psalm 103. 2, 3.*

Forgiveness is the first great topic of praise in this psalm of thanksgiving. And this must ever be the first, for it is the mercy out of which all other mercies grow. My soul, if thou canst not sing this thou hast never begun to sing; and if thou dost once begin it surely thou canst never cease! —Mark Guy Pearse.

WEDNESDAY, 2nd. *O send out thy light and thy truth! Let them lead me, let them bring me unto thy holy hill, and to thy tabernacles! Psalm 43. 3.*

Follow your own light! Keep close to your rule, the Word of God, and to your guide, the Spirit of God!—John Wesley.

THURSDAY, 3rd. *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Galatians 2. 20.*

Live Christ, and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity!
—John Oxenham.

FRIDAY, 4th. *When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Deuteronomy 8. 10.*

America's temptation is not the temptation of Jesus when he was hungry. We are not hungry. Our temptation is presumption, based upon our material wealth and power. —E. Y. Mullins.

SATURDAY, 5th. *But they constrained him, saying, Abide with us! Luke 24. 29.*

I believe he would have passed right on if they had not constrained him. If we want Christ to enter our homes, let us give him a warm invitation! Let us constrain him to come in!—D. L. Moody.

SUNDAY, 6th. *The Son of man is not come to destroy men's lives, but to save them. Luke 9. 56.*

History is a continual testimony to the almightiness and the all-goodness of heaven. Where are the enemies of the faith? Mighty men have risen to put down the cross: where are they today? Ponderous works have been written in order to disprove the Christian argument, or to divest it of its moral appeals: where are those works? Negation builds no churches. Destruction can point to no temple of paradise, no asylum of protection, no Bethlehem of promise. Christianity itself has a work of destruction to do, but it would be comparatively powerless if it did not connect its constructive with its destructive vocation. This is the difference between Christianity and all its opposing theories: the theories live in opposition only, but Christianity lives in positive and helpful faith.—Joseph Parker.

MONDAY, 7th. *Keep thy heart with all diligence, for out of it are the issues of life! Proverbs 4. 23.*

Errors of the head begin in the heart.—Newton.

TUESDAY, 8th. *Let him that is athirst come! And whosoever will, let him take the water of life freely! Revelation 22. 17.*

This is the feast: "The water of life." And these are the purposed guests at the feast: "He that is athirst," "whosoever will." And these are the king's messengers, to give invitations to the feast: "The Spirit and the Bride," "And he that heareth." And this is the condition of entrance to the feast: "Freely"!—J. H. Jowett.

WEDNESDAY, 9th. *Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. Acts 12. 5.*

We are always getting into straits of some sort which shut us up as in stone walls or iron cages. We know the remedy. The disciples did not petition Herod, but heaven; and heaven granted an order of release which Herod could not gainsay. Do not let our poor ignorant reasonings about prayer stultify our divine instinct!—W. L. Watkinson.

THURSDAY, 10th. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126. 6.*

If we but knew the golden harvest waiting
To crown the worker's toil in after-days,
How would we scorn all thought of zeal abating,
And for the joy of service render praise!
—H. T. Lefevre.

FRIDAY, 11th. *Looking for and hasting unto the coming of the day of God. 2 Peter 3. 12.*

We must not be looking for the coming of the Lord as people who regard a spectacle

or who like to see a procession. O my friend, if that is your attitude, I am so sorry for you! If you are only a spectator when our Lord comes, oh, how terrible!—F. B. Meyer.

SATURDAY, 12th. *Have faith in God! Mark 11. 22.*

Would you enjoy religion? Would you have the religion of cheerfulness, and not of gloom? Then have faith in God! If you love the sunshine, and would sing songs of rejoicing, covet earnestly this great gift, faith in God!—C. H. Spurgeon.

SUNDAY, 13th. *If thou shalt confess with thy mouth Jesus as Lord, ... thou shalt be saved. Romans 10. 9.*

Many say, "Just live it!" but your mouth, your words, are a prominent and essential part of your life. A dumb witness is no witness. Confession is one condition of salvation. Your mouth is the damper to your soul. Close the damper, and the fire goes out; open the draft, and the fire burns hotly. Consecration and faith are essential, but testimony opens the soul to God and kindles the holy fire to a Pentecostal glow. Hallelujah!—B. S. Taylor.

MONDAY, 14th. *Whosoever believeth in him should not perish, but have everlasting life. John 3. 16.*

You cannot shift the blame to God if, your attitude of mind and heart being what it is, he rejects you.—John Gardner.

TUESDAY, 15th. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever! Revelation 5. 13.*

My soul, exercise thyself in these strains of celestial music, and with heart tuned by the finger of God be always praising him! That which inspires heaven's music may well fill us with grateful adoration.—Mark Guy Pearse.

WEDNESDAY, 16th. *Watch and pray! Matthew 26. 41.*

At the place where failure has come, double the sentries! Watch as well as pray!

THURSDAY, 17th. *The Lord alone did lead him. Deuteronomy 32. 12.*

There is a supremacy of grace in all life's guidances, both for the man who has set the Lord always before him, and for that nation which in its dealings with other races has sought to be true to principles of honor, chivalry, and uprightness. Herein we may encourage ourselves.—J. Stuart Holden.

FRIDAY, 18th. *Rejoice in the Lord, O ye righteous, for praise is comely for the upright! Psalm 33. 1.*

Yet God, the same abiding,
His praise shall tune my voice:
For while in him confiding,
I cannot but rejoice.
—Cowper.

SATURDAY, 19th. *Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Peter 4. 13.*

Under what conditions the glory will be revealed to us I cannot guess. But I do not doubt that it will be revealed: for we forget sorrow, but we do not forget joy.—A. C. Benson.

SUNDAY, 20th. *I will show thee my faith by my works. James 2. 18.*

Faith links a man to Christ, so that he is no more a mere common man, with only his own poor feeble strength, but is more than a man,—a man whom Christ is using, behind whom Christ's omnipotent energy is working. We must yield ourselves altogether to God and let him use us. Then his power, his wisdom, his skill, his thoughts, his love shall flow through our souls, our brains, our hearts, and our fingers. That is working by faith. It is simply putting our life into God's hand to be used, as one uses a pen to write or a brush to paint or a chisel to carve a statue.

MONDAY, 21st. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Peter 4. 10.*

Work hard for God, and let not pride blow upon it when you have done! It is difficult for a man to do much and not value himself too much for it.—Flavel.

TUESDAY, 22nd. *Even to hoar hairs will I carry you. I have made, and I will bear. Even I will carry, and will deliver you. Isaiah 46. 4.*

How true it is that God carries not only the burden but us also! How could words go farther in revealing the father heart of God? So we, too, have ofttimes borne the burdens of our children.—B. T. Badley.

WEDNESDAY, 23rd. *In everything . . . . let your requests be made known unto God! Philippians 4. 6.*

Nothing is too great to be handled in prayer, or to be sought in prayer. Nothing is too small to be weighed in the secret councils of the closet, and nothing is too little for its final arbitrament. As care comes from every source, so prayer goes to every source.—E. M. Bounds.

THURSDAY, 24th. *Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Romans 6. 11, R. V.*

Paul teaches that our faith in Christ as our righteousness is to be followed by our faith in him as our life from the dead.—Andrew Murray.

FRIDAY, 25th. *At Jesus' feet. Luke 10. 39.*

In this busy age, with its action and oftentimes, its ungodly competition; in this day when men must rise early and retire late to keep right abreast and ahead of the times, men and women, you must, whatever else comes or goes, you must find time to sit at the feet of Jesus!—G. Campbell Morgan.

SATURDAY, 26th. *Take heed, and keep yourselves from all covetousness! Luke 12. 15, R. V.*

How can we avoid the bondage of covetousness? Surely only in this wise, by living in the consciousness that a man's life consisteth not in the abundance of the things which he possesseth, not in what he has, but in what he is, in breadth and depth of character, in the precious treasure of the heart.—J. H. Jowett.

SUNDAY, 27th. *Let each esteem other better than themselves! Philippians 2. 3.*

Oh for men and women who can discover the imprisoned nobleness in their fellows—struggling vainly against the bars of a cruel inheritance or a faulty education,—and set it free! These are the people we need,—hearts of love to see far down beneath all the unlovely manners and patent weaknesses which perhaps an unkind environment has created,—see far down to the good that so often abounds where we are tempted to deny it. If in place of the spirit that exposes we have the spirit that reveals, how much sweeter life will be!—Jay T. Stocking.

MONDAY, 28th. *Therefore will the Lord wait, that he may be gracious unto you. Isaiah 30. 18.*

Because God lives forever he can afford to wait.—Augustine.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

FEBRUARY, 1927.

Tuesday, 1st. Mark 9. 1-13.

The transfiguration of our Lord was the climax of his life as the second Adam, the Lord from heaven, the retriever of our fall. There were five thoughts embodied in the creation of the first man, Adam. (1) He was made in the image of God, after his likeness: and the unbroken confession of all the New Testament writers is that our Lord bore the image and impress of the divine nature. (2) Adam was made to have dominion: and our Lord was able to command even the fish to come into Peter's net. (3) Adam knew not that he was naked, because before he fell he was probably engirdled with a zone of light. It is recorded of our Lord that his garments became white and glistening. (4) Adam had fellowship with God in the cool of the day: and our Lord was in the habit of constant retirement to the mountains to be alone with the Father. (5) Adam coöperated with God in the culture of Eden: and our Lord was one with the Father in his mediatorial work.

At the transfiguration, therefore, our Lord realized the original ideal. He might, as the patron and friend of man, have passed into the heavens. But that could not satisfy him. We needed not only an example, or an almighty prophet and teacher, but a Saviour,—one who could bear our sins in his own body on the tree, who could make expiation for sin, and who would continue to act as our high priest and mediator. Peter might talk selfishly of the tabernacle in which they and the Master could dwell, far removed from the sins and sorrows of the world, but Moses and Elijah knew better as they spoke of the decease which within six months must be accomplished at Jerusalem (Luke 9. 31). And it was because our Lord turned his back on the open door of Paradise, and set his face steadfastly to go to Jerusalem to die, that the divine voice hailed him as the Beloved, in whom God was well pleased.

We owe everything to that decision. The cross is the only hope of the sinner, and it stands forever as the emblem of what our life should be. That life is far removed from the spirit and example of our Lord, which has in it no scar, no trace of sacrifice, no stain of blood. We can become Christlike only as we take up our cross and follow him; and only so can we really save and help others.

By thy cross and passion, good Lord, deliver us, and help us to realize and embody thine own example! May we be filled with thy consuming love, that we may shrink from no sacrifice which would help others

to find and enter into eternal life! Make us ever lovers and sharers of thy cross in lives of self-devotion, and at last of thy throne!

Wednesday, 2nd. Mark 9. 14-32.

While the three favored apostles were with the Lord on the Mount of Transfiguration, looking through the open door to the glories of heaven, the others were facing an awful revelation of the malice and power of hell. It makes one shudder to think of the power possessed by Satan and his legions! What would this world have been if Christ had not intervened? How little do the masses of the race realize their indebtedness to him for holding back the hosts of evil which would have made this world a lake of fire! One wonders how people can live outside Christ's protection, or talk lightly of the devil and his hosts.

Descending from the mountain, Jesus came on an excited crowd gathered around agonized parents, baffled disciples, and triumphant scribes. The father of the epileptic boy stepped forward with a pitiful story of the sufferings of his son, and of the parents also, who never knew what form the next paroxysm would assume. Evidence was forthcoming when the lad was brought into Christ's presence.

"If thou canst!" said the father.

"No!" said the Saviour, "if thou canst believe."

Then he uttered words of infinite and eternal moment, "All things are possible to him that believeth." The "If" had been placed in the wrong place. There was neither uncertainty nor shadow in the eternal power. The one question was as to the suppliant's faith.

The father confessed to a modicum of faith. Its spark was struggling with many clouds of doubt. But our Lord looks not for quantity, but quality. Faith may be small as a grain of mustard seed, but if it be alive it can remove mountains.

What is faith, this wonderful talisman of victory? May we possess it in these prosaic days? Certainly! It is the faculty of making room for God's wisdom, strength, and grace to flow into and through us. God waits to pour forth his nature into the world, but he must have channels between the infinite and the finite.

Increase our faith, gracious Lord! Teach us to reckon on thee, absolutely and increasingly, so that we may become channels through which thou shalt overcome the world! We cannot, but thou canst! May our natures expand to the incoming of thy grace!

Thursday, 3rd. Mark 9. 33-50.

Our Lord was now within six months of Calvary. His enemies had undermined his influence in Galilee, and were constantly on his track. It was necessary, indeed, to confine himself to bypaths and the less populated parts of the country. So set were their minds on his being the Messiah that his apostles could not understand these constant references to his approaching death, and they continued to dispute as to which of them should have precedence in the Messianic kingdom.

How absolutely they differed from Christ's standpoint is clearly defined here. Whilst they were disputing as to priority, he was speaking of the humility of a little child, and insisting that to cause one such to stumble would incur irretrievable destruction.

Gehenna, referred to in the margin as a symbol of the unquenchable fire of hell, was the great valley on the outskirts of Jerusalem where the refuse of the city was burnt. Alone amid the great cities of the time Jerusalem was not situated on a river. Thebes had its Nile, Babylon its Euphrates, Rome its Tiber, but Jerusalem had only the tiny Kedron brook. Therefore, for the sanitation of the city, all refuse had to be destroyed by fire. Gehenna's fires were always burning, and the name became synonymous of waste. So, said our Lord, it shall be always! Those who despise a child's faith, who oppose the preaching of the gospel unless it submits to sectarian tastes, who have no antiseptic power as salt should have to arrest decay, will be cast out of the kingdom, because the king has no use for such. Even when men and women give themselves up to become children of the kingdom, they need to be salted with the fire of Pentecost, so that their lives may act as antiseptic of the world.

The grave question for each of us is to choose either the searching power of the Holy Spirit and the antiseptic power of true religion, or being cast out on the rubbish heap as useless.

O Lord, may we be salted with the fire of the Holy Spirit, be at peace with each other, tender towards the little child, and charitable to those who differ from our religious standpoint! Grant us of thy purity, gentleness, and truth!

Friday, 4th. Mark 10. 1-16.

Christ was zealous for the maintenance of the home life. Marriage should be in the Lord. Husband and wife must not part except for the one cause which breaks the marriage tie. And children must be taught from the earliest to come to him. The writer of these notes can never forget the radiant beauty of his Christian home. Even now he hears his mother's voice as she knelt beside him repeating the words of his evening prayer! Even now those memorable Sundays fill the background of life's picture like a range of pure, snow-clothed Alps, bathed in the morning sunshine! Even now the fragrance of mutual interest in all that

happened to each of the family circle is wafted back!

The rush of human interests as we know them today, the life in apartments often without the family meal, the independence that each individual claims in the early teens in our big cities, all these break in upon the holy home life, learnt from the Puritans, in which former generations were nurtured. It has vanished like a beautiful dream. Divorces are tolerated in respectable society for other reasons than those laid down by our Lord. Men and women mate too often on the slender grounds of dance room affinity. We know and deplore these things, and it seems impossible to arrest the decline of the home and family.

This at least we can do. We can make more of those precious ties and bonds which remain, first, by resuscitating the morning family prayer, when parents and children can stand together beneath the open heaven; secondly, by making more of correspondence, in which the father and mother may keep in touch with the absent members of their families, always awaking some chord of the religious and home life; thirdly, by interesting ourselves in each other's welfare; fourthly, by the mother especially becoming from the earliest the confidant of each young life, so that to the end she may be their guide and helper in the grave questions that have to be settled between birth and maturity. At whatever cost we must purify and preserve the home!

O Lord Jesus, whom Mary nurtured in thy earliest years, teach us how to use our family relations for the best, to love one another perfectly, to bear with each other patiently, and finally by prayer to secure for each, even for our prodigals, a name and a place in the family of God and the eternal home!

Saturday, 5th. Mark 10. 17-31.

Once at least in every life there is the uprising of a new and lofty ideal. It breaks in amid the routine of ordinary incident, and demands our heed. It calls with an accent of command for our obedience. It came to Peter, bidding him against his experience to launch out on a fishing excursion in the glare of noon. It came to this young man, who even ran beneath its impulse to the Saviour. All down the aisles of the Christian age men and women have, like St. Francis, heard the heavenly appeal, and been compelled to choose between the low level of ordinary experience and the heavenly vision.

The wisdom of listening and obeying has been illustrated in all the ages. The prophets, saints, and martyrs have responded, and become the beacon-lights that have filled pages of gruesome history as the stars the midnight sky. There is no mistaking that vision or voice when the appeal strikes on the soul, summoning it to arise and follow the gleam. Obedience is always costly at the first, but in after years there is no symptom of regret, except that the gleam was not more absolutely obeyed. Sometimes it is repeated, as in the case of Samuel, to whom the divine summons came thrice before Eli recognized that God had called the lad. But it is not wise to neglect the first call to serve, or the first vision of a transfigured life.

This young man dared not take the initial step of sacrificing the golden key of wealth for the iron one of poverty. He failed to realize that the golden one would open on spiritual bankruptcy, whilst the iron would unlock, as Peter and the rest discovered, the wealth of the eternal inheritance.

It has been suggested that this young man afterwards repented and became the apostle Paul, and that he refers to this incident in the Epistle to the Philippians where he tells us that he was led to count all things but loss for Christ. It may have been so, but for the most part the choice of early manhood becomes irrevocable!

Give us grace, O Spirit of God, to hear and obey thy voice, calling us from the lure of this world to follow the Saviour! May our hearts be absorbed with the passion of following Christ in his work of world-regeneration! In his name.

Sunday, 6th. Mark 10. 32-45.

When, finally, our Lord took the path that led to Calvary, there still was the widest difference possible between his certain forecast and the hopes of his disciples. The Lord seems to have gone in front of the little group, calm, steadfast, knowing all, but in love prepared to carry out in every detail the plan agreed on in the eternal council chamber.

The apostles evidently realized that some tragic event awaited him and them, and a mysterious awe possessed them. "They that followed were afraid." This led to his explaining, in the most definite manner, the valley of shadow into which they were descending, and the glorious light which shone at its far end, when he would emerge as the conqueror of death and the grave.

They could, of course, have left him at this moment, but they dared not surrender their hope which prompted the request of his cousins the sons of Zebedee. They clung to a belief that at some hour of crisis, even though it were the cross, he would be recognized as the Messiah, triumphant over all opposition. And so it befell, but not in the way they expected. He would be acknowledged as king and Saviour, but not with the earthly glory of a David or Solomon. So sure were they of his coming victory over all obstacles, human or spiritual, that they professed themselves willing to drink of his cup and be baptized with his baptism. No matter what the cost might

be, they were willing to pay the price for power in the Messianic kingdom, which would cover not Palestine only, but the world. They little realized that nigh nineteen centuries, stained with blood and tears, must pass before the visions of the prophets were fulfilled.

For us the lesson is suggested in the Saviour's words that the highest places in the kingdom are reserved for those who have served most faithfully and stooped the lowest. Let it be remembered that the tiniest grains of self-sacrificing ministry lead to magnificent achievements for God and man, and to sharing the throne-life of the Master!

Lord, our heart is not haughty, nor our eyes lofty! We ask not for crowns and thrones of power. Only let us serve with thee in thy redemptive kingdom! But let us be near thee when thou comest in thy kingdom!

Monday, 7th. Mark 10. 46 to 11. 11.

The greeting of Bartimeus, in which he addressed Jesus as son of David, really inaugurated the formal entry into Jerusalem, which happened almost immediately afterwards. For the first time Jesus allowed himself to be acknowledged as the son of David. He stood still and bade him to come. At first the crowds rebuked and sought to silence him, but when the Lord declared himself on his behalf, they became even courteous, saying, "Be comforted, rise! He calleth thee."

It was on the Friday evening that Christ reached Bethany. The sabbath was spent with the beloved trio whose home was always open to him, and on the following day the cry which Bartimeus had raised was echoed by a thousand voices from the Mount of Olivet to Jerusalem. How wonderful that the Messianic character of Christ, which the Pharisees ignored, was recognized and acclaimed by a beggar, blind in natural vision but open-eyed to the true majesty of Jesus, and that the multitudes repeated it with hosannas! How poor, yet how rich was Jesus! So poor, that for the most part he went on foot, and a colt sufficed for his palfrey. So rich, that the hearts of multitudes acknowledged him with love as king. And he had anticipated all, as is evident from the fact that when the agreed-on formula was used the owner gladly allowed the colt to come.

We naturally turn back to the noble psalm, the last that our Lord joined in singing on the Passover night ere he went forth to die. In the closing verses of Psalm 118 we discover the keynote which rang through the soul of Bartimeus, and rang out in the hosannas of the Galileans as they marched triumphantly down the slopes of Olivet. Yes, the Saviour was to be bound with cords to the altar of the cross, but they were woven out of his love and choice. And in the concluding notes of their hosanna they reëchoed the promise made by Gabriel to the Virgin, and which still awaits fulfilment, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end!"

We also, O Lord, would touch that triumphant note! Thou art the king of glory, O Christ! Thou art the everlasting Son of the Father! We pray thee soon to accomplish the number of thine elect, and hasten the coming of thy kingdom!

Tuesday, 8th. Mark 11. 12-26.

How Jesus estimated the enthusiasm of the crowd may be judged by the incident of the fig-tree on the following day.

It must, of course, be borne in mind that the fig-tree is the well known emblem of the Jewish nation, and that what he wrought on the fig-tree was an acted parable. He had come from heaven, hungry for the love and faith of his own people. He sought for fruit, and found none. The only response made to his eager inquiry was the leaves of loud professions, but neither blossom nor fruit. In the anathema he addressed to the fig-tree he revealed the inevitable judgment which within the life of a generation would befall the Holy City and the Chosen Race. In the morning that fig-tree was withered from the roots upwards.

That was the first lesson to be drawn from the incident, and the occurrences of verses 15-18 more than justified the doom he pronounced. But a further lesson was conveyed in the words translated "Have faith in God," which might be better rendered, "Hold on to, or Reckon upon, the faithfulness of God!" This is the key to a victorious life. Do not agonize with God, do not cry to him with the impression that he is, like Elijah's Baalim, too occupied to attend or help! Reckon on him! It is not your faith which is of first importance, but his faithfulness. Dare to believe that directly you make request to God for help, it is answered, not always at the time and in the way you expected, but none the less certainly! Believe that you have been heard, and are being answered, and then, though it involves the casting of a mountain into the sea, if shall be done!

The one barrier that renders prayer abortive is an unforgiving spirit. It is impossible to touch God's heart of love if there is any failure to forgive.

When we are living in God's atmosphere of love he notices our cry for help, though soft as a whisper or as a touch on a garment's hem.

Teach us, O Father, to reckon on thee with absolute certainty! May we be so reverent, so humble, so forgiving, so full of

love, that thou wilt be able to realize our prayer for us and in us! In Christ's name.

Wednesday, 9th. Mark 11. 27 to 12. 12.

Our Lord had just entered the Temple enclosure, and before he could take his seat a group of priests, scribes, and elders accosted him, and asked for his authority for clearing the Temple as he had done on the previous day, and asked also who was responsible for directing his actions. Our Lord in reply referred them to the ministry of his great forerunner, the Baptist. It was a notorious fact that from the first his ministry had been endorsed by John in memorable words: "There cometh One, the latchet of whose shoes I am unworthy to unloose. Behold, the Lamb of God! And he is the bridegroom, who may rightly claim the bride." If John's commission as God's messenger was valid, his endorsement of Jesus was a sufficient guarantee that he had a right to act as God's representative.

Our Lord's counter-question threw the deputation into the gravest perplexity. If they acknowledged the divine commission of John, Jesus would reproach them for having rejected himself. But if they characterized John's ministry as purely human, they would collide with the popular verdict. They, therefore, resolved upon a desperate step, and declared that they did not know. They were thus compelled to confess their ignorance in the hearing of all the people. And obviously that confession cancelled any opinion they might express about the personality or doings of Jesus Christ. Nor was that all, for after portraying in the subsequent parable their behavior towards God's successive messengers, he reminded them that as in the building of Solomon's Temple the rejected stone had to be sought for, so though he might be rejected by the leaders of his age, he would yet become the headstone of the corner, uniting Jew and Gentile in a common structure. They went their way in exasperation, and determined to silence him; but the temple of the church is being erected on that cornerstone today! (Ephesians 2. 20, 21.)

Good Lord, deliver us, we pray thee, from all malice, envy, and uncharitableness! Make our hearts pure and holy, and full of a divine love, that we may live wisely and prudently before our fellow men, and have the inner witness of a good conscience and of thy Holy Spirit!

Thursday, 10th. Mark 12. 13-17; Romans 13. 1-10.

Our Lord's reply is one of the greatest sentences ever formulated in human speech. In its brevity and simplicity it comprehends our duty toward God and man. If we accept the protection of a good and righteous government we are necessarily involved in paying our share of the cost of maintaining it. But the entire life of man does not belong to Cæsar, nor is it all subject to his control. Contrasted with the kingdom of Cæsar stands the kingdom of God, the kingdom of the inner life. The image of God was originally stamped on man's nature, and he is therefore called upon to be as careful in his consecration to God as he is in paying Cæsar his due.

You are one of God's current coins, bearing his stamp and superscription: do not let these get blurred and defaced! But if they become so, ask him to remint you, though it involves passing you through the fire!

Does Christ recognize a divided allegiance? Is man under two masters, owing duty to Cæsar and duty to God? Is not God our sole and only master? Certainly! Jesus recognizes no divided allegiance, and though he tells us to render tribute to Cæsar, his words, rightly understood, are in perfect harmony with his own supreme and undivided lordship over every thought, every passion, and every possession of man. He says that it is his wish that we should give Cæsar his dues. Therefore his followers, who derive the benefits of state protection, are bound by his wish to pay their lawful dues. But if Cæsar goes beyond his just demands, if he intrudes into the realm of conscience, if he asks us to worship his idol, this conflicts with our loyalty to the eternal principles of the kingdom of heaven, and we may then refuse our tribute and service. The things that are God's are our faith, hope, joy, truth, wisdom, and a divine charity. These may belong to the nobodies of this world, but who as joint-heirs with Christ may reign as kings and priests by a divine appointment.

Enrich us, O Saviour, by the impartation of thine own nature, and by the imperishable wealth of the heavenly kingdom, that we may give all back to thee with interest, and enrich mankind with their glad administration! May we be rich unto God, and realize the blessedness of enriching the life of the world!

Friday, 11th. Mark 12. 18-27.

The Sadducees accepted the Pentateuch only, and it was therefore needful for our Lord to meet them on their own ground. He first reminded them that questions of wedding and marriage did not enter into the heavenly life, because the physical body undergoes a change, and becomes fashioned like that of the angels, who neither marry nor have children. He proceeded to show, from their own section of the Bible, that the doctrine of resurrection was as old as the time of Moses.

At the bush God said that he was the God of Abraham, Isaac, and Jacob. He never could have used the present tense, "I am the God," unless the patriarchs had at that

moment been in existence. Though their earth life had finished long before, they were at that moment living as vitally and consciously as when they were treading the earth and inbreathing the air of Palestine. It is a stupendous thought that all the myriads of earth's inhabitants are living somewhere, and that their direct relationship with God has never ceased. In point of fact, there are no dead, but only those who have died and are now living on the other side of the experience we call death.

Death is not a state, but an act; not a condition in which we remain, but a passage through which we pass. For this we have the analogy of birth, by the door of which we entered on a new state of existence. In death by a swift transition we pass out of the darkness and constraint of this mortal life into the freedom and light of another state of being. So Christ was therefore called "the first-born from among the dead." A moment's anguish, a wrench, a step, a transition, a breaking through the thin veil which parts the temporal from the eternal, —such is death. The soul carries across the boundary line its freight of thought and life, to pursue its continuity of being, love, and purpose in an unbroken and uninterrupted course. Our beloved ones love us still, for only the body is left behind. The spirit carries on its life, unbroken and unaffected by its passage from the body. Love, says the apostle in 1 Corinthians 13, never dies.

Almighty God, with whom do live the spirits of those who have departed from this mortal life, we thank thee for the assurance that they do not lose their identity, and that when we also have passed through the experience of death we shall join that great multitude of the blessed, who ever see thy face and feel the impulse of thy love!

Saturday, 12th. Mark 12. 28-34.

These are almost the greatest words in Scripture. They are the goal to which we must always be traveling, though at times we sink down in absolute despair of ever reaching it. First, in answer to this inquiry as to the first commandment Jesus quoted the words which every Jew was bound to repeat in his devotions, and which were constantly on his lips, living or dying, as the inmost expression of his faith: "The Lord our God is one Lord." This differentiated the Jew, as also the Christian, from all the world beside. Our Lord went on to teach that God demanded the entire love of his worshipers not only for himself, but for their neighbors.

The first conclusion we form on hearing these wonderful words is that God would never require such a thing, or command it, unless he knew that we were capable of obeying it. Let us take this well to heart! As we look into ourselves we dare not say that we love God best with all our nature. And even if we can say this of our attitude towards him, and recall to mind the men and women whom we know, but with whom we do not wish to associate, we are staggered at the awful chasm between our ideal and our attainment. Yet surely God would not ask of us impossibilities.

What then shall we do? The clue is here: Do not try to work up to this level with the idea of gradually attaining it, but take by faith the position that Christ holds, and which he beckons you to occupy! Reason says, "Become holy!" Faith says, "You are holy in Christ: become so in your own character!" Reason says, "Try and love God and your neighbor!" Faith says, "Through your union with Christ, in and through him you are at the sources of perfect love: make use of them, draw upon them, act in faith, and as you act you will become!" "We do not ascend one by one the steps of the throne," says Godet; "we spring upon it, and seat ourselves there with Christ by the act of faith which incorporates us in him. Then, from the height of that position we shall reign victoriously over self, the world, and all the powers of evil," and the love of God will pour through the channel of the wonderful nature with which we are endowed, but of which we know so little.

Grant us, O Father, the enlightenment of thy Holy Spirit, that we may understand thy method of holiness and love; and grant unto us also the open channel of faith through which thou shalt realize thine own ideals! In Christ's name.

Sunday, 13th. Mark 12. 35-44; 13. 1, 2.

All day—and it was the last visit that Jesus paid to the Temple,—our Lord had been in contention with the successive attempts of his foes to entangle him in some admission which would secure his condemnation. He had answered them all, and exposed the hypocrisy of the Pharisees and scribes; then, feeling the need for rest and quietude, he ascended the flight of steps which led to the Beautiful Gate, through which he passed and sat down, watching the multitude. The time of the afternoon sacrifice was over, but many lingered still for private devotion, or to pay their vows and offerings. Thirteen trumpet-shaped boxes were fixed at intervals along the colonnades to receive gifts for the maintenance of the Temple and its servants.

The rich cast in of their wealth, and received their reward in the admiration they extorted: but our Lord's attention was arrested by one poor widow. She came alone, as if ashamed to mingle with the crowd of wealthy givers. Her dress and bearing told of her poor circumstances, and her behavior, seeking to be hidden, betrayed her sensitive nature. In her hand were two of the smallest coins,—perhaps all she had

to live on for that day,—and of these she made her humble offering to God.

Our Lord did not interfere, nor interpose with words of encouragement or satisfaction to her. But to all time that simple act of humble devotion has filled the church with inspiration, as the perfume of Mary's alabaster box filled the house. Perhaps she never heard those words of Christ to his disciples.

Presently, as Jesus and his disciples sat together in the sunset, the sky all aglow with judgment, he foretold the overthrow of those glorious buildings, so that one stone would not be left upon another,—but that woman's act would live imperishably! An act of devoted love will continue to exhale its fragrance when towers and monuments are levelled to dust.

Humbly, O Lord, we come to thee today, asking that thou wouldst show us how to use our life and property for thee, that each may win thy smile of approval! Deliver us from ostentation and pride, and so grant us the sense of thine acceptance and approval that our hearts may glow within us with love and joy!

Monday, 14th. Mark 13. 3-37.

Jesus and his disciples had left the Temple and city, and having crossed the Kedron were passing over the Mount of Olives. At a sudden bend of the road the Temple came in full view. The western sun was pouring its beams on the marble and gold, and as the Master stayed to rest his followers pointed out the unlikelihood of such massive stones and splendid buildings suffering the ultimate overthrow which he had predicted in Matthew 23. 37-39. With no idle curiosity his four most intimate apostles and friends asked for further information. Their question was twofold. When would these things be? and what would be the signs of his royal advent, and of the consummation of the age?

It should be borne in mind that our Lord's subsequent words dealt not only with the immediate present, but with the closing years of the present era. The fall of Jerusalem was the culmination of the first, whilst the second advent is to close the second. The one was imminent, the other is still to be fulfilled. In this chapter the presentist and futurist references and interpretations blend in a profound and intimate manner. For instance, verse 10 points to the preaching of the gospel which must close the present era, whilst the warnings of verses 14-20 were specially applicable to the period immediately preceding Titus' siege of Jerusalem in A. D. 70. In fact, they led many Christians to flee from Jerusalem before the gates were closed, and to shelter from the invasion in the city of Pella.

Evidently our Lord anticipated that a considerable period would elapse between the first and second advent. The end of the age would not be immediate. Time must be given for the calling out of the church as his body. "The gospel must be preached unto all the nations." But those early days were momentous. The Roman empire was showing signs of dissolution. Nero would soon initiate those ten terrible persecutions which made it an age of martyrdoms, of which the Coliseum and the catacombs could tell the story. It was a true forecast, and was literally fulfilled.

O blessed Master, who didst so truly forecast the persecutions through which thy church must pass to her reward, and didst succor thy faithful confessors and martyrs, grant us grace so to follow in their train that at last we may stand with them on the margin of the sea of time, to give thanks unto thee that thou hast given us the victory!

Tuesday, 15th. Mark 13. 24-37.

The hopes of those who believed that the world is becoming better and yet better must have been rudely dissipated of late. So far from the dawn opening into the perfect day, the shadows portend the darkening shadows of night. Our statesmen are approaching problems which defy their solution. The insidious advance of Bolshevism, the loosening of the marriage tie, the agony of China, the menace of new explosives, the inability to curb the ambition of certain states, the growing restlessness of the colored races against the white,—each and all are fulfilling Christ's prognostications.

The fig-tree is the oldtime emblem of the Jewish nation: and surely in our days the Jewish nation is putting forth leaves. The Jews are returning to Palestine at the rate of 2000 a month. The land is becoming cultivated. The cities, such as Jerusalem, Joppa, and Haifa, are becoming fitted with all modern conveniences. "This generation," verse 30, clearly refers to the Jewish race, and the vitality of the Jews is one of the most extraordinary facts of history.

As we watch these things coming to pass, and as in further fulfilments of Daniel's forecast we are brought face to face with the reconstruction of Europe, what can we say,—if we believe in the Scriptures,—than that he is nigh, even at the doors?

When our Lord stooped to redeem man, "he emptied himself," i.e., he kept in abeyance his knowledge and power as God, in order to understand more precisely the limitations of humanity. In this sense he knew neither the day nor the hour. It was as though the father of a left-handed child should voluntarily refuse to use his right hand, and use only his left, that he might know how best to teach and help his child, all the time holding the right hand in reserve until such time as the child was perfected. Then he could return to his former use of

right and left. Though a Son he determined not to avail himself of his divine resources during his earthly life, but he has now resumed their use.

Evening, midnight and cockcrow have surely come and gone. It is the dawn: see, its streaks are in the sky! Awake and put on your beautiful garments, ye children of the kingdom! Behold, the Bridegroom cometh!

O gracious Lord, if the time of thine advent cannot be long delayed, prepare us, we pray thee, that we may not be taken unawares! Help us to gird up the loins of our minds, and trim our lamps, that we may not be found unready, but by watching unto prayer may be accounted worthy to stand before thee, to receive our welcome as thy beloved and faithful ones!

Wednesday, 16th. Mark 14. 1-9.

It was now the Wednesday evening. Our Lord spent it with the beloved Bethany trio. Perhaps Simon, who had been healed of leprosy, was their father.

Mary had sat at his feet and learned from his lips the story of the next few days. She said to herself:

"My Lord will die on that cross with no woman's touch to ease his sufferings or prepare his dear body for the burying. I will anoint him beforehand, and perhaps the scent will linger on his person, and waft to him when dying the knowledge that he was loved."

Some fifty dollars purchased the ointment, and our Lord interpreted her act aright when he screened her from the criticism of the disciples by saying:

"She hath done what she could. She hath anointed my body beforehand for the burying."

The words must have startled the whole company. "His burial!" they must have said. "But surely it will not come to that! He will presently assert himself as the Messiah, and even though he come to the cross he will suddenly reveal his kingship, and overthrow his foes."

But Mary knew better, and understood that the kingdom could only come when Jesus her Lord had shown himself victor over the powers of darkness, and had wrenched from the great adversary the keys of death and Hades.

Let us learn that we must not always judge on the utilitarian basis! It is quite well, of course, to give of our substance to the building of places of worship, or to maintain schools and hospitals. The children of this world will do as much. Some of them even excel professing Christians in their munificent gifts to the cause of philanthropy or the progress of research. For aid in some great scheme of world uplift there are scores who will give to the extent of their resources. We can never undervalue their gifts. But they lack that personal element of love to Christ and faith in him which was so evident in Mary's gift.

Let us sit more often at the feet of Jesus, and leave the Martha-spirit to serve! Let us absorb his thoughts and share his outlook! Let us be eager to discover something in which he is personally interested and be prepared to give or do things that involve the sacrifice of alabaster boxes for his sake! He will silence unkind criticism by saying, "She hath wrought—he hath wrought—a good work on me." Oh that there were more love-gifts for our dear Lord! And if any reader of these lines has nothing to give of this world's goods, let there be the consecrated gift of a life of devotion and sacrifice! This is the sweetest ointment of all, the fragrance of which will fill the house.

Grant unto us, O Lord, we beseech thee, to be so filled and constrained by thy love that we may have no care for ourselves, but give thee of our best with no thought of recompense save the smile that shall mark thine acceptance and approval!

Thursday, 17th. Mark 14. 10-16.

As we have said, this was the Wednesday evening of Passion Week. The Palm Sunday crowds had not followed up that demonstration, in which the Galileans had been specially pronounced. There was no fear, therefore, of popular clamor interfering with the schemes of the Pharisees and scribes. The high priest's council was forthwith summoned to consult how to get the hated One into their power, and hand him over to the Romans, from whose custody no rabble crowd could liberate him.

On that night Judas was smarting under a well deserved rebuke, for it was he, apparently, who had led the rest into their ill-natured criticism (John 12. 4). When the party had broken up he crept back to the city, obtained entrance to the session of the committee of the Sanhedrin, and said, "I have come to deliver him into your power." "And they were glad, and promised to give him money." From that moment he was carefully on the watch for an opportunity of carrying out his compact.

The next day was the 14th of Nisan. All labor ceased. The homes were cleansed from top to bottom, lest a single grain of leaven were present. In the evening the paschal lamb would be slain. The disciples took it for granted that Jesus would observe the feast. Anticipating the treachery of Judas, our Lord had planned that Peter and John should know, on their entry into the city, of the house in which the supper would be celebrated. A man should be waiting at a given hour in the gate of the city bearing a pitcher of water,—an unusual spectacle,—and as soon as he saw them enter he would, without exchanging a word,

lead them to the destined spot. As the name of the householder was not mentioned, Judas could not arrest the Lord till that blessed farewell feast was concluded. What a glimpse this gives us into the heart of Jesus! It was as though he could not have spoken the tender words of John 14, 15 and 16 with Judas present.

Ah, dear Lord, thou understandest well the limitations that befall love! But may there be nothing in us to hinder thy tenderest words!

O Lord, give us a living sympathy with thyself in thy great schemes of world-redemption! May the sense of unity and spiritual affinity become more and more pervasive in our character and disposition, that there may be no barrier to thy intimate friendship!

Friday, 18th. Mark 14. 17-31.

Our Lord was in no doubt as to the traitor, and Judas in that last hour of their intercourse, as John tells us, received from those hands which he was to be the instrument of nailing to the cross the sop which testified to unchanging, yearning love. But each humble soul around that table thought that he was not incapable of that act of treachery. Though it was an agony to believe, it was not impossible. Have we not had sufficient experience of our own hearts to question whether we are not liable, under the stress of temptation, of doing things from which we now shrink with abhorrence? "There go I but for the grace of God!" Only he who loves us absolutely can know, without rejecting us.

The one loaf, of which each had a share, is an emblem of the mystical body of Christ, —the church,—to which each believer belongs; and the wine poured out was the symbol of the blood which has sealed the eternal covenant between God and them who believe (Hebrews 10. 16 and 13. 20). When we eat "the bread," we not only feed by faith on Christ's sustaining grace, but also recognize the unity of the church of the redeemed on earth and in heaven. It is one loaf. When we drink "the wine," we should remember the holy covenant of Jeremiah 31. 31, which Christ ratified.

In the old method of sealing or ratifying a covenant each party passed between the divided pieces of the body of some animal as though to say, "Better that I should be divided thus than that I should fail in loyalty to the covenant by which I now bind myself!" So when our Saviour bore our sins in his own body on the tree he put away sin by the sacrifice of himself, and a covenant was sealed between God and man that when sin is humbly confessed and forsaken, and when faith is exercised in God's redeeming grace, there is an absolute reversal of condemnation, and the penitent soul is absolutely forgiven and accepted. The sins of the past will never be mentioned again. We sit at his table accepted in the Beloved. But beware lest like Peter within an hour or two we have denied him!

O merciful Lord, thou knowest the frailty and fickleness of our natures, and thou knowest also that we really love thee! But we dare not boast. Have mercy on us, and hold us by thy mighty hand, that we may not go back from thee!

Saturday, 19th. Mark 14. 32-42.

The Garden of Gethsemane lay at the foot of the Mount of Olives, across the mountain torrent of the Kedron. It was probably a private property, the owner of which was friendly to our Lord. Perhaps it was a familiar meeting place for the larger gatherings of hidden and secret disciples.

No sooner had they entered the enclosure than our Lord was overwhelmed with a paroxysm of extreme anguish. It seemed as though he would succumb before he reached the cross. Indeed, it is suggested by Hebrews 5. 7 that he was only saved from death in Gethsemane—the death of exhaustion, as contrasted with the death of expiation on the cross,—by earnest prayer to him who was able to save him from dying before the sacrifice of Calvary was completed. He was saved from death in Gethsemane that he might die as the divine sacrifice on Calvary.

The apostles' sleep is almost inexplicable. Perhaps the Saviour's lonely vigil was protracted, and they were exhausted by the tension of the last few days. That he came three times for sympathy and fellowship, which failed him, is a sad return for our humanity to make to the supreme gift of the Son of God.

The cup which Jesus was called to drink was not so much physical pain as the fact of being made sin for us, together with the awful conflict in which Satan, who held the power of death, was defeated and robbed of the keys of death and Hades. But as we say this we must also recall the confession of the Litany of the Eastern church, which emphasizes "Thy unknown sufferings."

The treachery of the traitor's kiss is unparalleled in history. Don't betray your Lord under the garb of friendship!

Peter's sword gave Christ the opportunity of doing a kindness to a ruthless hireling. Clearly swords and staves would not have arrested him had he not chosen to be led as a Lamb to the slaughter.

O Lamb of God, who hast borne our griefs and carried our sorrows, and by whose stripes we are healed, bring us into ever closer identification with thyself! May we not fail thee in the hour of need, but may we share thy trial, and hereafter thy glory!

Sunday, 20th. Mark 14. 50-64.

"They all forsook him, and fled." Probably we should have done the same.

That episode of the young man, who probably was Mark, the writer of this Gospel, was known only to himself, and so we have the incident in this Gospel only.

The armed band brought Jesus, in the first instance, to Annas, who had been recently superseded in favor of his son-in-law Caiaphas, but who still wielded the power behind the throne. In the meantime, the members of the committee of the council were hastily summoned, that by the cross-examination of Christ they might be able to present a sufficient case to the whole body of the Sanhedrin, which could not meet till sunrise. Witnesses were summoned to give evidence on which the death sentence might be secured from Pilate. These hired witnesses, however, destroyed each other's testimony, and the Lord looked on in silence. This significant silence seems to have goaded Caiaphas, who was then presiding, almost to madness. Finally he sprang from his seat, advanced toward the prisoner, and demanded why he answered nothing. Our Lord persisted in his silence, and the judge stood before his victim, himself condemned. Christ was the real high priest, and at the bar of his innocence the false priesthood, in Caiaphas as its head and representative, was judged.

Finally, despairing of establishing his case otherwise, he put the Lord on his oath by a direct challenge. Jesus knew that this could not be evaded, and that his reply would seal his condemnation; but unhesitatingly, and amid the tense silence of the whole audience, he solemnly affirmed himself to be Son of the Blessed, and foretold that they would one day stand before him when he was seated at the right hand of power, and came in clouds of glory as his chariot. His quotation of Daniel 7. 13, 14 could not be mistaken. There was no other course open, and he remained steadfast as the faithful witness and the prince of martyrs. But what a tragedy that the Jewish leaders should thus seek to silence the one clear and unequivocal voice which asserted that their national yearning for the Messiah was at last realized!

We bless thy name, O Son of God, that thou didst stand steadfastly in the affirmation of thy divine and glorious nature, and of thy right hereafter to judge the quick and dead! We worship thee, O Son of God, who didst stoop to our low estate that we might become heirs of God and joint heirs with thyself when thou hast set up thine eternal kingdom!

Monday, 21st. Mark 14. 65-72.

John had procured Peter's admission to the court of the high priest's palace, and he advanced to the coal fire, around which the arresting group was gathered, discussing the events of the previous hours. The flicker of the fire fell on Peter's face, and he was recognized by the maid who had admitted him. To her challenge he replied with a vehement denial. It seemed wiser, however, to go back into the outer court, and as he entered it a cock crew. Presently, when the chill air had driven him back to the fire, he once more encountered the maid, and then was questioned by several voices; but to all he made the same denial, accompanying it with an oath. And again the cock crew.

The assembly which had heard our Lord's clear affirmation of essential deity could not pronounce the formal sentence of death. Only the properly summoned Sanhedrin could do this; and during the interval, whilst messengers were speeding through the city requiring the immediate attendance of the members, the Saviour was exposed to the brutality of the ribald crowd of the high priest's guards and servants. So far as is recorded, not a word escaped his lips, not a complaint, not a murmur. He was taking the lowest place, and drinking the cup which the Father had placed to his lips.

In some way our Lord and Peter came near enough to exchange glances, and there was something in the Saviour's look before which Peter's heart was riven. Christ's eyes searched his friend's heart and evoked a gush of conviction, shame, heart-break, and repentance. Where did he go? To the garden, where he had first defended and then deserted the Saviour? To the spot under the olive trees where Jesus had lain? Afterwards he perhaps sheltered in the residence of John, who had just conducted thither the anguished mother of our Lord. What a trio was gathered beneath that roof! But neither of the others had the condemnation of faithlessness to add to the agony of bereavement.

Lord Jesus, keep us, we pray thee, from incurring Peter's fatal failure! In the hour of trial shelter us beneath thy protection, that we may not fail thee! Yet, if we should fail, may we have faith to believe that thou dost not cast us away! Break, and then mend our heart!

Tuesday, 22nd. Mark 15. 1-20.

We now approach one of the most awful and terrible scenes in human history, and yet one which led up to the cross, where the question of human sin and salvation was settled forever.

The formally called meeting of the Sanhedrin confirmed the sentence agreed on by the former preliminary tribunal, and Jesus was led in chains to Pilate's palace for the purpose of obtaining his ratification of the death sentence. It was now about 6.30 a.m. The Jewish leaders would not enter the judgment hall, for fear lest some particle of leaven might be hidden in one of its corners, and so disqualify them from par-

taking of the Passover supper. Very sensitive about a possible atom of leaven, but with no qualms of conscience about their treatment of Christ! Pilate was therefore compelled to go to and fro between the judgment hall where Christ was standing, and his accusers. This, however, gave opportunity for the deeply interesting conversation recorded in John 18. 33.

When Caiaphas found Pilate unwilling to accept their verdict, and determined to retry the case, they were obliged to formulate a charge, and he averred that Christ was claiming kingship. It must have struck Pilate as strange that they had suddenly become enthusiasts for Roman supremacy! Our Lord affirmed his claim to be a king, but Pilate saw his claim to rule was in a realm that would never clash with the imperial majesty of Rome. When, however, he expressed that opinion to Christ's accusers, it elicited a perfect hailstorm of accusations, to which our Lord made no reply.

To Pilate's question—half bitter, half mocking,—as to what they wished him to do with Jesus,—whom their own leaders had called king of the Jews—there surged back, louder and louder, the terrible cry: "Crucify him! Crucify him!" That the Jews should demand the crucifixion of the king of the Jews, and before the Roman procurator, is almost inconceivable, but the history of these nineteen centuries has given a terrible endorsement of their folly and sin.

To that question, "What shall I do with Jesus?" there can be from us but one reply:

"Lord Jesus, come quickly, and take to thyself thy great power, and reign in our hearts and in the world!"

O Lamb of God, who for our sakes didst not hide thy face from shame and spitting, and didst witness before Pilate the good confession, enable us to follow thee, and endure the contradiction and hatred of the world, whenever it may befall, that having borne thy cross, we may at last share thy crown!

Wednesday, 23rd. Mark 15. 21-37. (Read Isaiah 53.)

We dare not dwell on the awful torture of the scourge. Mark passes quickly over those last scenes. Neither Peter nor he could bear to think of them. But we must remember that the abolition of the scourge, and our sensitiveness to the wanton infliction of pain, are due to the new ethical code that Christ's teaching and example have given to mankind.

When the anguish of the scourge and the mockery of the soldiers had done their work, Pilate evidently hoped that the spectacle of awful suffering would modify the fierce demands of the priests and the populace. But the sight added fuel to the flame, and reluctantly beneath their threats he signed the warrant of crucifixion. Thus Judaism committed suicide, and brought on itself the curse of nineteen centuries.

Little did Simon of Cyrene (on the north coast of Africa) realize that his journey to Jerusalem would immortalize his name, and transform life for himself and his two sons.

The Lord refused the stupefying draught, that he might drink to the dregs that other cup, which, in pursuance of their eternal pact, the Father had mixed for him. But at the same time, never forget that God was in Christ reconciling the world to himself! Thus was sealed the new and eternal covenant (see Matthew 20. 22; 26. 39).

The parting of his garments had been anticipated in Psalm 22. 18. He submitted to this indignity that he might clothe us in robes of glistening purity.

He had to choose between saving himself or us, so he chose to save us. He could not come down from the cross. Had he done so, he could not have lifted us to the throne. He was forsaken, that we might never be. He died that we might live. He bore our sins in his own body on the tree, that we might make our robes white through his blood.

When he knew that his supreme act was finished, he breathed out His life. None took it from him: he laid it down of himself. It was the majestic act of One who was the Lord of life and death and the grave!

Son of God, Saviour of the world, our high priest and mediator, the Alpha and Omega of our hope, we bless thee, thank thee, glorify thee, trust and love thee, and will for ever find our heaven in thy presence, love, and service! Glory to thee, who hast abolished death, and brought life and immortality to light!

Thursday, 24th. Mark 15. 38-47.

How amazed and startled the priests must have been, when, waving the censer before the veil, unseen hands suddenly rent it from the top to the bottom, signifying not only that Jesus had obtained eternal redemption, but that he had opened and dedicated a new and living way through which we may draw near unto God. (See Hebrews 9. 11, 24; 10. 19, 20.) Jewish tradition bears witness to some great catastrophe which occurred to the Temple at this time, betokening its impending destruction.

The first convert through the death of our Lord was a Roman soldier. This Gentile was led to conversion and salvation through the cross: and his example has been followed by thousands of soldiers, who have been proud to follow in the footsteps of the convinced centurion.

That group of women who watched from afar,—how vastly it also has increased during the Christian centuries! In Christ is neither male nor female, but there are special traits in his character which elicit a profound response from woman's nature,

such as his compassion, gentleness, purity, strength, and heroism.

How thankful those faithful watchers were when they saw that two noble sympathizers had taken in hand the disposal of the beloved body! They were withheld from personally intruding on the work of the two members of the Sanhedrin, but they carefully marked the various details, that they might realize the purpose for Easter morning which was forming in their hearts.

The tragedy of our Saviour's death had evidently exerted a profound effect on Joseph, who was aided by Nicodemus. These two, who had never outwardly confessed their faith in Christ, now stepped out into the full light of publicity and discipleship, and arranged for the interment of the precious body. Having obtained permission, their loving hands bore it from the cross to the adjacent garden, and there in a niche of the new rock-hewn tomb they laid it, swathed hurriedly in spices, and the head wrapped in a napkin of its own. They encourage the hope and belief that there are thousands of such, who only need the summons of a supreme crisis to place them in the front rank of confessors of Christ.

To thee, O Lord, we render our devout and loving thanks, that by thy death thou hast destroyed the power of him who had the power of death, and hast delivered us from the fear of the grave! Thou, who hast died, wilt be near us when our turn comes.

Friday, 25th. Mark 16. 1-8.

The disciples and women friends of Jesus were evidently aware of the danger which menaced all who had been identified with him. The women went out in the dusk to buy the necessary unguents, and came at the earliest peep of day to anoint the dear body of him whom they loved.

Our Lord had already arisen before the stone that had been rolled across the entrance was rolled back. When the Lord of life had burst through the gates of Hades and retenanted his glorified body, he needed no rolling away of the stone. A lightning-like angel descended and rolled it back on its groove that his friends might enter and find him gone. When, therefore, the women arrived, the difficulty about the stone which they had feared was dissipated. The unseen Lord was watching them.

The heavenly messenger told them that Jesus had already gone forth, and charged them to hasten to the disciples with the message of his resurrection and the injunction to meet him in Galilee, as he had directed before his decease. This would connect the wondrous present with the familiar past, whilst the retirement, security, and comparative peace of Galilee would afford the best opportunity for his manifestation and final instructions.

At the invitation of this glorious being, who must himself have been overwhelmed with the mysteries in which he was taking part, the women entered the tomb and examined the empty niche on which the body had rested. Then, perplexed and scarcely conscious, they hastened to carry to the disciples the tidings of which they could not even grasp the full import.

It is striking, as has been pointed out by more than one expositor, that the angel is described as "a young man." All God's angels enjoy immortal youth. No waste destroys their strength, no years bring them to the autumn of decay, no service is followed by the winter of silence and decrepitude. This is also true of our beloved,—"they are equal unto the angels"!

Blessed Saviour, who hast robbed the grave of victory and death of its sting, so that thy beloved no longer die, but sleep, and awake in thy likeness, grant unto us grace even here and now to be partakers of thy resurrection life and final victory! Being raised from the dead, may we seek those things which are above, where thou sittest at the right hand of God!

Saturday, 26th. Mark 16. 7, 9-13. (Read Luke 24. 13-35; John 20. 11-18.)

Our evangelist quotes three special incidents of the day of resurrection.

Peter. His was the only name mentioned by the angel. He was probably in John's home when the women broke in with the startling message of the Lord's resurrection. How thrilled he was when he heard them utter his own name! Here was a love stronger than death, that could not be daunted and turned aside by sinful changes, that sent a special message because of special sin, and that singled out for mention the one who had cost him most pain! And evidently that message led to a private interview, for when the two returned from Emmaus with their good tidings they were accosted with the news, "The Lord is risen indeed, and hath appeared unto Simon!" How beautiful and thoughtful that Peter should have a private opportunity for confession and restoration!

The Magdalene. So far she knew only of the empty tomb, and gave way to an agony of despair. Once more she gazed intently into it, and it was no longer empty. Two angels were sitting there. Perhaps a look of reverence and love which suddenly passed across their faces made her turn around to see what had so affected them. Blinded with tears and distraught with agony, she thought that the gardener was standing there. Perhaps he had removed the beloved body. She said in her haste that she would bear it away, if only she knew. Then there was a momentary pause, and she heard her own name mentioned with that special intonation that the Master employed when he released her from seven demon spirits, and restored her to life and hope.

The Emmaus twain. They could not forget the agony they had left behind them, and dared not keep the good news to themselves. So, late though it was, they left the uneaten meal, and hastened back along the road they had traveled with the wondrous stranger, on whose hands, as they broke the bread, they had discerned the scar of the nails.

We pray thee, Lord, to make thyself known to us as pardoning transgression and sin; as the divine comforter, staunching our tears, and calling us by name; and as willing to share our simple meals, and transform them into sacraments!

Sunday, 27th. Mark 16. 14-18. (Read Luke 24. 36-40.)

The eleven, with the two who had returned from Emmaus, were sitting at the evening meal, discussing the various appearances of Christ, when he suddenly made himself manifest, and saluted them with his peace. At first they thought that they were facing a spirit, but he corrected them by establishing, through his wounds, his identity with the human friend and leader in whom they had recognized the Son of the Highest. He had now risen from the death of the cross, but there was no alteration in his attitude towards them.

That our Lord has not only risen, but that he lives and reigns is established by many infallible signs, which are evident to all who obey him. His presence and power are perpetually experienced by his church collectively and by individuals personally. We have felt the pull and power of his resurrection. We have realized his presence in our lives, turning us from sin to righteousness, indwelling our hearts, and transforming the terror of the grave into the antechamber of Paradise. Have we not, also, beheld the transforming effect which he has wrought in myriads of individuals, and by missionary enterprise? It is impossible to account for Christianity, as it is working in the world today, without believing that Jesus sits enthroned at the right hand of God as prince and Saviour, and that he is carrying out his plans.

Mark epitomizes Christ's parting instructions during the forty days of his continuance with his disciples. They were to arise for a mission to the whole world, and preach the gospel to the limits of creation. They were to create disciples everywhere by the earnestness and definiteness of their message, and form them into communities for the spread of the gospel. The unity of the movement would be coördinated by the observance of the ordinances of baptism and the Supper. Their faith also would be the open channel along which divine power would enable them when dealing with demons, acquiring foreign languages, handling serpents, and drinking deadly poisons. How little has the church realized or used her vast resources, stored in the glorified Lord and awaiting the appropriation of our faith!

O risen and glorious Lord, forgive us that we have been so slow to realize or employ the wondrous resources that thou hast opened for the overthrow of the kingdom of Satan! We pray thee to increase our faith, that we may fully avail ourselves of thy gracious help, for the glory of thy name, the uplift of humanity, and the victory of thy cross.

Monday, 28th. Mark 16. 19, 20. (Read Acts 1. 1-11.)

When our Lord led the little group of disciples to some familiar spot on the Mount of Olives that he might give them their parting instructions, he promised to maintain a close alliance with them after he had resumed his seat at the right hand of God. A tremendous task awaited them. They were charged not only to publish the evangel, but to inaugurate a world revolution. They were to turn men from the sins of Romans 1 to the purity and beauty of Matthew 5, 6 and 7. They were to disciple all nations, from the polished Greek to the barbarian and Scythian dwelling in heathen darkness. Upon the reception or rejection of their message it depended whether the cross would win the audience and acceptance of the world. But the cross was the symbol of unutterable shame! It was never mentioned in polite society. To the Jew it was a stumbling-block, and to the Greek foolishness. Such was the standard beneath which the church of "nobodies" was to vanquish the world!

From Ephesians 1. 21-23 we gather that when the cloud hid him from view,—like the veil falling behind the high priest,—the ascending Saviour was beset by hosts of wicked spirits gathered to bar his progress. It was a vain attempt. As in the triumph of a victorious general through the streets of Rome the conqueror's car was followed by a long train of captive kings and rulers, so death, and the grave, and the power of Hades appeared as conquered foes. Then, as Peter declared in his Pentecostal sermon, being exalted to the right hand of God, he received of the Father the promised Paraclete—the Holy Spirit,—by whom the church's victory was to be achieved over the power of the god of this world.

That gift is for us all! The simplest believer may claim it, and become aware that the Lord is working with him, and confirming his words by signs following. If no signs follow your work for God, never rest till you discover what is hindering!

Exalted Saviour, who art seated at God's right hand, expecting till thine enemies are at thy feet, help us to live in such close fellowship with thee in thy throne-life that we also may be more than conquerors! Hasten through us the coming of thy kingdom!